

Baptist Herald

JULY 1972

Is Punishment
Deserved?
by C.S. Lewis

Revival Comes to
Cameroon
by Garry Breitkreuz

Expect a Miracle
by Richard E. Grabke



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Monthly Publication of the
of the North American Baptist
Roger Williams Press General Conference
7308 Madison Street
Forest Park, Illinois 60130

Editor: Dr. R. J. Kerstan
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The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries) — \$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries — \$2.00 per year for students, servicemen and residents in homes for the aging. — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. All editorial correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

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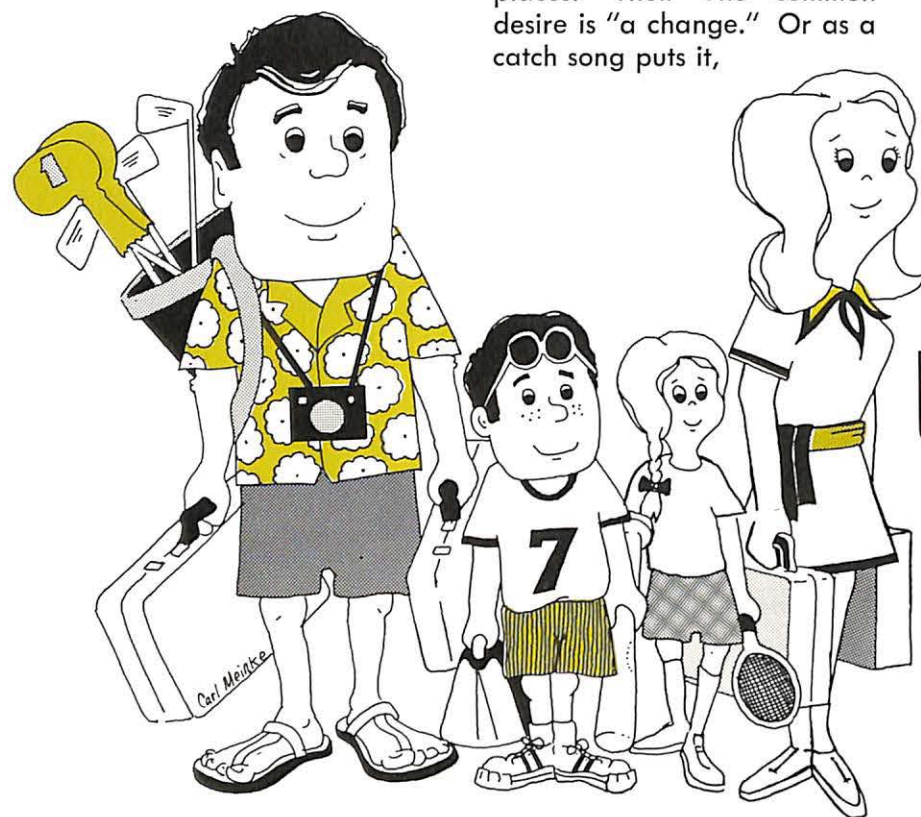
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Millions of people, camera in hand, loaded with fishing gear, or just "traveling light," head for the seashore, the mountains, or a hundred and one other places. Their one common desire is "a change." Or as a catch song puts it,



Let's Get
Away
From
It All!

Many are tired of their jobs, their environments, and themselves. A vacation in a quiet place seems to be the way out.

And a vacation is a wonderful time for relaxation and change. The only catch is — you have to take yourself along. Wherever you go — Hawaii, Yellowstone, Banff — you take your disposition, your thought patterns, your deceitful heart along with you. You have to live with yourself.

An alcoholic soon finds that he didn't leave his craving for liquor at home.

A lustful man finds temptation lurking even in vacation spots.

A nervous, hot-tempered woman soon finds that there's plenty to upset her on a long trip.

The Psalmist David felt his need to get away from it all. But soon he realized that the strength and the calmness he needed would not be found in escaping from his post of duty. He discovered that real soul rest does not come from around but from above; not just a new view, but a different viewpoint; not altitude, but attitude. He expressed it this way; "I will

lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1,2). David didn't look just at the hills; he looked above the hills to his helper and strength — God. In Him he found the restoration he needed.

Someone has pointed out that we often ask the Lord to change our circumstances, or other people, but seldom do we ask Him to change ourselves. God is interested in changing people. God has promised that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Before you enjoy the snow-capped mountains, experience the mercy of God that is higher than the mountains and deeper than the sea.

Before you take a vacation trip, confess your faith in Christ, and your desire to live for God.

Remember, it was Jesus who offered the rest cure that you need: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

(With permission from American Tract Society)

A Word to Vacationing Christians

by Carol Ann Reed

Increased attention is being paid to automobile safety. We are reminded daily of driving hazards and urged to "drive defensively" by communications media. Advanced methods of traffic control are being used by police departments in many cities of our country.

Nevertheless, the traffic accident rate continues to climb. Not a holiday weekend passes without a dreadful toll of fatalities on the highways of this nation.

This situation affects all of us, every day of our lives. We must respond to it in some manner. Can we respond to it as Christians? Can our Christian teachings apply to this part of our lives?

I believe they can.

Why is it that the Christian principles of brotherly love and charity toward one's fellow men are abandoned so often upon entering an automobile? (In some instances, the driver is still in the church parking lot when he begins to grab the right-of-way from his neighbor.)

What is there about driving a car that brings out this "me first" spirit in so many people? Have you noticed it in yourself? Let's see.

You are driving as carefully as you know how, in the right hand lane. Suddenly, a car speeds past and it comes very close to your left front, as the driver cuts in front of you without a signal.

What is your first impulse? Anger? Hit the horn? A curse?

Here is another instance. You are waiting at a traffic light. Not four seconds after it changes, the person in the car behind you beeps the horn. Are you annoyed or angry?

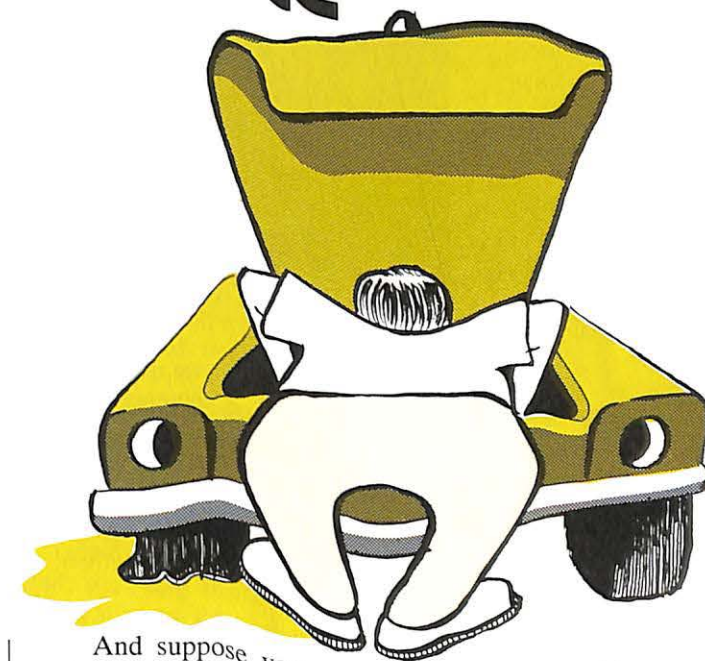
In both cases, you were not at fault, but would you lose your temper? Temper flare-ups behind the wheel are dangers, because for that length of time you are not in control of yourself or of your vehicle. Can you use the brakes on your emotions, as well as the ones on your car?

All right, how does our Christian teaching apply?

Jesus said to be merciful, and he also said to bless those who curse you. (I often think of the American motorized march to work every morning with thousands of annoyed drivers shut in their car cubicles, muttering to themselves. In these days of air conditioners and heaters, those words are, for the most part, never heard . . . except by our Father in heaven.)

What is your reaction to a slow driver in your lane? Do you tailgate him and resent him for mile after country mile? Do you pass him in a burst of fury, cutting in too sharply, when you realize you have misjudged the distance between your vehicle and an on-coming car? Did you see the car approaching? Or did your fury and resentment blind you?

DRIVING IN CHRISTIAN STYLE



And suppose you are the slower driver with someone dogging your path? Do you hover near the line, making it difficult for him to pass? Do you wait until he starts to pass and then speed up, making it difficult for him to get back into the lane safely? Or do you try to help him pass you when the opportunity arises?

Jesus said, "Be ye therefore merciful, as your Father in heaven is merciful." Can we try to beat the other fellow to the traffic light, or fail to yield the right-of-way, or take a disputed opportunity, when we remember the admonition of Jesus, "Unto him that smiteth thee on the cheek, offer also the other; and to him that taketh away thy cloak, forbid not to take the coat also."

Are you a driver critic? Perhaps you are a good driver, even in many ways, a Christian driver. This may make you critical of others. "Judge not," is probably the most difficult teaching of all, but while we are busy judging others, our own attention waivers.

No one can deny that in this matter of traffic safety, some help is needed. Christian love and charity could be an answer. Don't you think it's worth a try? □

ESCAPE FROM PRISON

by Cecil E. Burrige

Every day we read about thieves and thugs being convicted and sentenced to serve a period of time in prison as punishment for their crimes. The guilty criminal deserves the judgment; but there are thousands of law-abiding citizens who are busy building their own prisons. Every day their thoughts and actions make the walls a little thicker and higher and the bars a little stronger. There are at least six characteristics in the human make-up which act as prisons.

1. One of the most despicable prisons we build for ourselves is the prison of hate. How often we desire evil for those we do not like; and how often we are delighted when we see evil befall them. We know it is wrong to allow our pet peeves to get the better of us, still we are pleased when we see the object of our dislike getting what we like to believe is his just desserts.

Human nature being what it is, we can only escape the prison of hate by the grace of God. When we are filled with the Holy Spirit the enmity gives way to sympathy, and the rancor that causes us to hate another becomes the peace that "passes all understanding."

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). By God's grace we can do it.

2. A second prison from which we find it difficult to escape is the prison of criticism for it is closely related to the prison of hate. In our animosity, we tend to see only the worst in others. We see only their faults and imperfections and so do not get a true insight into their real character. We prefer to think and believe only the worst

about them.

We cannot judge another accurately because each individual is an island of privacy. No one can fully enter into the feelings and experiences of another. Generally speaking then, our judgments are quite false. Again, there are times when our criticism of others is inspired by our own frustrations and disappointments.

Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:3). To escape from this prison we need to stop and look and see ourselves as Christ sees us. When we stand beside Jesus we know we are not good. The logs and beams in our own eyes should stand out so clearly that the specks in the eyes of others will seem unimportant.

3. A third closely related prison is the prison of envy. How often we covet the possession of others and forget the good that has come to us. We prefer to go on still yearning, still seeking, still anxious to acquire secular things, and still breaking the tenth commandment, "Thou shalt not covet."

It is unfortunate that we are inclined to think that happiness depends upon the acquisition of things. We suppose we will be happy with a new wardrobe, a new car, a new dream home. These things bring us pleasure and it would be unfortunate if it were not so; however, possession of material goods does not guarantee happiness. History is full of the disappointed grumblings of successful men who discovered that after having reached the desired goal, happiness eluded them.

Here again, only the grace of God can help us. He tells us that "wrath killeth the foolish man, and envy slayeth the silly one" (Job 5:2). "He that is greedy of gain troubleth his own house" (Proverbs 15:27). We should heed these warnings and allow God's grace to deliver us from envy and make us people of love, kindness, mercy and generous spirit.

4. Because we envy others we also become anxious about ourselves, and so we lock ourselves up in the prison of chronic worry. Many of us paint the future in one color—black. Whether we admit it or not, there are few of us who do not experience fear and worry in some way.

Some people live in fear of loss of health, and so they go to great lengths to keep themselves in trim. Some are fearful of being out of fashion—to avoid this they will almost bankrupt themselves to keep up with the latest fads. Some businessmen live in fear of competition and the loss of business or money. Some people worry about dying, so they try to avoid even the thought of it.

But Jesus said we are not to fear, fret or worry. In John 14:27 we read, "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

The greatest fears are those of death, judgment, hell and eternity. They are things to be concerned about. However, confidence and trust in the finished work of Christ on the cross of Calvary will dispel all worries.

5. Chronic worriers also have a tendency to see the worst in themselves which leads them to self-disparage-

ment. In this prison we remember yesterday's misdeeds until the burden becomes so heavy it seems we can no longer bear it. Unable to forgive ourselves we go on carrying the load unnecessarily.

The jailer who looks after this prison is most anxious that we go on carrying the burden. He hopes we are never free of the excess weight we are struggling under. This jailer's name is Satan, and for prison bars he uses our pride. Pride keeps us trapped because it prevents us from humbling ourselves in God's sight and asking his help.

The Apostle Peter tells us, "Humble yourselves therefore under the mighty hand of God, that he may exult you in due time: Casting all your cares upon him; for he careth for you" (1 Peter 5:6, 7). Peter reminds us to forget our pride and humble ourselves, to cast our burdens and cares upon Christ. Jesus will carry our load no matter how heavy. By trusting in him, he can cleanse us within and without, rescue us from our pride and give us humility.

6. Lastly, many times we allow ourselves to stay locked up in the prison of unconfessed sin. In some of the aforementioned prisons we stand a chance to escape over the walls or break through them in our own strength. But within the prison of unconfessed sin it is an impossible task to break free. We are locked, sealed and chained most securely, and there is absolutely no hope that we can ever escape.

Many of us labor under the illusion that we are not so bad, that we are basically good and that our sins don't count for much. And so we go on building the walls higher, stronger, thicker, walling ourselves in so that we are never free from sin and never redeemed by God. Satan is an artful deceiver who makes many of our sins look like pleasures instead of the dangerous pastimes they actually are.

Escaping from prison always presents a problem. But there is a way of escape for the prisons we have considered here. It is the secret stairway up out of the dungeon—the stairway of confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

There is a friend outside the prison walls who not only planned the way of escape but gave his life to ensure its success. He is risen, and somewhere up above he is waiting for us to come up the secret stairway of confession out of the gloom of the cell. This secret stairway is God's universal key—the key of prayer, and it will unlock every door that bars our way to freedom.

In some people's lives the key is rusty from disuse, but if we would escape from prison we need to keep it smooth and polished. The key of sincere prayer will release every lock until the prisoner is free to slip through the open door into the light.

The master turnkey stands ready to not only release the prison shackles but to also grant a pardon. The pardon has already been written out—scribed in his blood, and he offers it as a free gift. It's ours for the asking. Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

Is Punishment Deserved?

We have had a good deal of controversy in recent years about the treatment of prisoners. I don't know whether a murderer is more likely to repent and make a good end on the gallows a few weeks after his trial or in the prison infirmary 30 years later. I propose to leave that specific question untouched.

My subject is more general; it is the popular theory of punishment which may be called the humanitarian theory. Those who hold it think that it is mild and merciful. In this I believe that they are seriously mistaken. I believe that the "humanity" which it claims is a dangerous illusion and disguises the possibility of cruelty and injustice without end. I urge a return to the traditional or retributive theory not solely, not even primarily, in the interests of society, but in the interests of the criminal.

According to the humanitarian theory, to punish a man because he deserves it, and as much as he deserves, is mere revenge, and, therefore, barbarous and immoral. It is maintained that the only legitimate motive for punishing is the desire to deter others by example or to mend the criminal. When this theory is combined with the belief that all crime is more or less pathological, the idea of mending tails off into that of healing or curing and punishment becomes therapeutic. Thus it appears at first sight that we have passed from the harsh and self-righteous notion of giving the wicked their just deserts to the charitable and enlightened one of tending the psychologically sick. What could be more amiable? One little point which is taken for granted in this theory needs, however, to be made explicit. The things done to the criminal, even if they are called cures, will be just as compulsory as they were in the old days when we called them punishments. If a tendency to steal can be cured by psychotherapy, the thief will no doubt be forced to undergo the treatment. Otherwise, society cannot continue.

My contention is that this doctrine, merciful though it appears, really means that each one of us, from the moment he breaks the law, is deprived of the rights of a human being.

The humanitarian theory removes from punishment the concept of desert. But the concept of desert is the only connecting link between punishment and justice. It is only as deserved or *The famous author and theologian, C. S. Lewis, discredits the common theory that criminals need only to be cured, not punished.*

undeserved that a sentence can be just or unjust.

I do not here contend that the question "Is it deserved?" is the only one we can reasonably ask about a punishment. We may very properly ask whether it is likely to deter others and to reform the criminal. But neither of these two last questions is a question about justice. There is no sense in talking about a "just deterrent" or a "just cure." We demand of a deterrent not whether it is just but whether it will deter. We demand of a cure not whether it is just but whether it succeeds. Thus when we cease to consider what the criminal deserves and consider only what will cure him or deter others, we have tacitly removed him from the sphere of justice altogether; instead of a person, a subject of rights, we now have a mere object, a patient, a "case."

On the old view the problem of fixing the right sentence was a moral problem. Accordingly, the judge who did it was a person trained in jurisprudence; trained, that is, in a science which deals with rights and duties and which, in origin at least, was consciously accepting guidance from the law of nature, and from Scripture. We must admit that in the actual penal code of most countries at most times these high originals were so much modified by local custom, class interests and utilitarian concessions, as to be very imperfectly recognizable. But the code was never in principle, and not always in fact, beyond the control of the conscience of the society. And when (say, in eighteenth-century England) actual punishments conflicted too violently with the moral sense of the community, juries refused to convict and reform was finally brought about.

This was possible because, so long as we are thinking in terms of desert, the propriety of the penal code is a question on which every man, being a rational and moral creature, has the right to an opinion.

But all this is changed when we drop the concept of desert. Whether a punishment deters and whether it cures are not questions on which anyone is entitled to have an opinion simply because he is a man. For they are not questions about principle but about matters of fact. And this can only be settled by the experts. Only the expert "penologist," in the light of previous experiment, can tell us what is likely to deter: only the psychotherapist can tell us what is likely to cure. It will be in vain for the rest of us, speaking simply as men, to say, "but this punish-

ment is hideously unjust, hideously disproportionate to the criminal's deserts." The experts with perfect logic will reply, "but nobody was talking about deserts. No one was talking about *punishment* in your archaic vindictive sense of the word. Here are the statistics proving that this treatment deters. Here are the statistics proving that this other treatment cures. What is your trouble?"

The humanitarian theory, then, removes sentences from the hands of jurists whom the public conscience is entitled to criticize and places them in the hands of technical experts whose special sciences do not even employ such categories as rights or justice. It might be argued that since this transference results from an abandonment of the old idea of punishment, and, therefore, of all vindictive motives, it will be safe to leave our criminals in such hands.

I will not pause to comment on the simple-minded view of fallen human nature which such a belief implies. Let us rather remember that the "cure" of criminals is to be compulsory; and let us then watch how the theory actually works in the mind of the humanitarian expert.

ONLY A DISEASE

A typical spokesman in one of our national papers argues that a certain sin, now treated by our laws as a crime, should henceforward be treated as a disease. And he complains that under the present system the offender, after a term in jail, is simply let out to return to his original environment where he will probably relapse. What he complained of was not the shutting up but the letting out. On his remedial view of punishment the offender should, of course, be detained until he is cured. And of course the official straighteners are the only people who can say when that is.

The first result of the humanitarian theory is, therefore, to substitute for a definite sentence (reflecting to some extent the community's moral judgment on the degree of ill-desert involved) an indefinite sentence terminable only by the word of those experts—and they are not experts in moral theology nor even in the law of nature—who inflict it. Which of us, if he stood in the dock, would not prefer to be tried by the old system?

It may be said that by the continued use of the word punishment and the use of the verb "inflict" I am misrepresenting humanitarians. They are not punishing, nor inflicting, only healing. But do not let us be deceived by a

name. To be taken without consent from my home and friends; to lose my liberty; to undergo all those assaults on my personality which modern psychotherapy knows how to deliver; to be re-made after some pattern of "normality" hatched in a Viennese laboratory to which I never professed allegiance; to know that this process will never end until either my captors have succeeded or I have grown wise enough to cheat them with apparent success—who cares whether this is called punishment or not? That it includes most of the elements for which any punishment is feared—shame, exile, bondage, and years eaten by the locust—is obvious. Only enormous ill-desert could justify it; but ill-desert is the very conception which the humanitarian theory has thrown overboard.

If we turn from the curative to the deterrent justification of punishment we shall find the new theory even more alarming. When you punish a man to make of him an example to others, you are admittedly using him as a means to an end; someone else's end. This, in itself, would be a very wicked thing to do. On the classical theory of punishment it was of course justified on the ground that the man deserved it. That was assumed to be established before any question of "making him an example" arose. You then, as the saying is, killed two birds with one stone; in the process of giving him what he deserved you set an example to others. But take away desert and the whole morality of the punishment disappears. Why am I to be sacrificed to the good of society in this way?—unless, of course, I deserve it.

But that is not the worst. If the justification of exemplary punishment is not to be based on desert but solely on its efficacy as a deterrent, it is not absolutely necessary that the man we punish should even have committed the crime. Every modern State has powers which make it easy to fake a trial. When a victim is urgently needed for exemplary purposes and a guilty victim cannot be found, all the purposes of deterrence will be equally served by the punishment (call it "cure" if you prefer) of an innocent victim, provided that the public can be cheated into thinking him guilty. It is no use to ask me why I assume that our rulers will be so wicked. The punishment of an innocent, that is, an undeserving, man is wicked only if we grant the traditional view that righteous punishment means deserved punishment. Once we have abandoned that criterion, all punishments are justified on other

grounds, grounds that have nothing to do with desert. Where the punishment of the innocent can be justified on such grounds as deterrence, any distaste for it will be merely a hang-over from the retributive theory.

My argument so far supposes no evil intentions on the part of the humanitarian and considers only what is involved in the logic of his position. My contention is that good men (not bad men) consistently acting upon that position would act as cruelly and unjustly as the greatest tyrants. They might in some respects act even worse. Of all tyrannies a tyranny sincerely exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end, for they do so with the approval of their own conscience. Their very kindness stings with intolerable insult. To be "cured" against ones will is to be put on a level with those who have not yet reached the age of reason or those who never will; to be classed with infants, imbeciles and domestic animals. But to be punished, however severely, because we have deserved it, because we "ought to have known better," is to be treated as a human person made in God's image.

In reality, however, we must face the possibility of bad rulers armed with a humanitarian theory of punishment. When our rulers are wicked, the humanitarian theory of punishment will put in their hands a finer instrument of tyranny than wickedness ever had before. For if crime and disease are to be regarded as the same thing, it follows that any state of mind which our masters choose to call "disease" can be treated as crime, and compulsorily cured. It will be vain to plead that states of mind which displease government need not always involve moral turpitude and do not therefore always deserve forfeiture of liberty. For our masters will not be using the concepts of desert and punishment but those of disease and cure.

We know that one school of psychology already regards religion as a neurosis. When this particular neurosis becomes inconvenient to government, what is to hinder government from proceeding to "cure" it? Such "cure" will, of course, be compulsory; but under the humanitarian theory it will not be called by the shocking name of persecution. No one will blame us

for being Christians, no one will hate us, no one will revile us. The new Nero will approach us with the silky manners of a doctor, and though all will be in fact as compulsory as imaginable, all will go on within the unemotional therapeutic sphere where words like "right" and "wrong" or "freedom" and "slavery" are never heard. And thus when the command is given, every prominent Christian in the land may vanish overnight into Institutions for the Treatment of the Ideologically Unsound, and it will rest with the expert jailers to say when (if ever) they are to re-emerge.

MERCY AND OR JUSTICE

But it will not be persecution! Even if the treatment is painful, even if it is life-long, even if it is fatal, that will be only a regrettable accident; the intention was purely therapeutic. In ordinary medicine there were painful operations and fatal operations; so in this. But because they are "treatment," not punishment, they can be criticized only by fellow-experts and on technical grounds, never by men as men and on grounds of justice.

This is why I think it essential to oppose the humanitarian theory of punishment, root and branch, wherever we encounter it. It carries on its front a semblance of mercy which is wholly false. That is how it can deceive men of good will.

The older view was that mercy tempered justice, or (on the highest level of all) that mercy and justice had met and kissed. The essential act of mercy was to pardon; and pardon in its very essence involves the recognition of guilt and ill-desert in the recipient. If crime is only a disease which needs cure, not sin which deserves punishment, it cannot be pardoned. How can you pardon a man for having a gum-boil or a club foot? But the humanitarian theory wants simply to abolish justice and substitute mercy for it. This means that you start being "kind" to people before you have considered their rights, and then force upon them supposed kindnesses which no one but you will recognize as kindnesses and which the recipient will feel as abominable cruelties.

You have overshot the mark. Mercy, detached from justice, grows unmerciful. That is the important paradox. As there are plants which will flourish only in mountain soil, so it appears that mercy will flower only when it grows in the crannies of the rock of justice: transplanted to the marshlands of mere humanitarianism, it becomes a man-eating weed. □

Report on the Annual Sessions of the Board of Missions at Forest Park, April 18-21, 1972

WHERE THERE IS NO VISION...

by Richard E. Grabke

Because of the devaluation of the dollar and the increase of the cost of living and not having met the conference budget, the Board of Missions was faced with three alternatives: 1. To recall missionaries from the field; 2. to maintain the present missionary staff but deprive them of the necessary working tools; 3. to alert our people that we are prepared and desire to send out more missionaries as soon as our present missionary commitments are met. The choice is yours!

I. *Our Missionaries and Their Work Load*

The Lord is sufficient for every task and for each challenge—He has selected the right missionary. As North American Baptists we should thank God each day for this team of dedicated workers. The numbers of lives which have been touched by God and those who have been wrenched from the claws of Satan, the bodies which have been healed, are known only by God. Our missionaries, however, are not looking for our admiration and gratitude. Their prayer is that we might catch their compassion and concern for the need of the field.

II. *A Sense of Urgency*

IN BRAZIL we have an open door of evangelism. Through the use of the sound truck and Moody Science films, our missionaries are able to reach thousands. The field is ripe for harvest, but not only are our laborers few, but we also have to

The Rev. Richard E. Grabke is the pastor of the Immanuel Baptist Church, Portland, Ore., and the past chairman of the Board of Missions.

suggest that they limit their trips due to the expense of travel. The missionaries will go, I believe, even if they must support their travel expenses from their own salaries. This breaks our hearts as Board members. I believe that if our people would respond to this cry of assistance, there would be more than enough. Radio and T.V. are also open doors of ministry.

IN CAMEROON

Our field secretary, the Rev. Fred Folkerts, quotes Paul in referring to the work in Cameroon: "There is a real opportunity here for great and worthwhile work though there are many opponents." (Berkley)

In the education field, our schools continue to attract and win many people for Christ. In the medical work, our institutions burst their seams in an effort to give care to the many sick people who come for treatment.

In every area of our work the greatest desire is to be a witness for Christ. The possibility of a regular radio service shows promise and offers many opportunities.

IN NIGERIA

There is a need for a greater concern and effort for the Mambilla churches to evangelize the unreached areas.

IN JAPAN

New communities are being born annually making the need for more workers urgent particularly in this country.

SPANISH-AMERICAN MISSION

Difficult situations face our work on the Spanish-American fields, but God is blessing the work of our missionaries. God's work always requires haste. We know that night cometh when no man can work.

III. *The Missionaries and Their Vision* There is great freshness and vigor in the outlook of our missionaries. They are willing to go without electricity, cars and all the conveniences that we take for granted. They are willing to work for low salaries. They are willing to be separated from their children nine months of the year. Why? The love of Christ constrains them and they have a mission. They have caught the vision of God and his program

and have responded to God's command, "Go ye . . ." They have been pleading for the deployment of more missionaries even at the cut of their own salaries, so that the needs can be met. Our missionaries are people who have a vision!

IV. *The Board of Missions and Their Vision* Each year—with heavy hearts—we find that requests from the field cannot be met. Many of these are urgent and require confirmation. The main burden which lies upon the heart of our General Missionary Secretary, Dr. Richard Schilke, is that we move on in vision, but that we cannot allow our idealism to be used to justify a deliberate neglect of our duty to our present commitments. We thank God for our General Missionary Secretary and his wisdom in this area. We have voted on a budget that exceeds the response of our people of previous years. Can more be expected than that? Your Board of Missions has a vision. How about you?

V. *Our People and Their Vision* During the past two years at our Board Sessions we have had representatives from other missionary boards, and we have found that they have the same problems. Major denominations have recalled missionaries from the field. We have not done that, yet. Our people are doing well, but God needs to reach down into the lives of each Christian so that all of our people will set their priorities according to God's pattern. God's word admonishes, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." We find that as churches we are involved in programs, church building and many things that God has not directly commanded us to do though they are essential. But the Great Commission for us is to go into all the world. And think of the promise of Christ, "Lo, I will be with you always."

Time is running out! The harvest is white, and the lost world is dependent upon our response. Pray that we might have the right concept of God and, through this vision of God, have a greater vision of our responsibility towards the lost throughout the world. □

What was new in Evangelism in Cameroon?

by Oryn Meinerts

NEW MEMBERSHIP GROWTH

The major evangelistic program of the Cameroon Baptist Convention during 1971 was NEW LIFE FOR ALL, a national movement of evangelism-in-depth. With many churches organizing witnessing efforts and many Christians sharing the message of New Life in Christ in the informal setting of the home, farm and market, a large number of relatives, friends and strangers accepted Jesus Christ. The result: New membership growth in an increased measure.

Two striking reports of increased growth were reported. The Belo field which previously had around a 350 membership increase per year had an increase of 1,100 members. Now there are over 6000 Baptist Christians in the 63 churches of the Belo Field. The Babanki Association in Bamenda Field had three times the number of baptisms ever experienced in one year before.

NEW MATERIALS PRODUCED

During 1971 a considerable amount of new materials were written: Christian Leadership Training courses, badge books for Boy's Brigade, Baptist Inquirers' Lessons, Children's Bible School lessons, two sets of Education For Christian Living materials for primary schools, a Scripture Memory Course, Soul Winning Sermons, Women's Manual, C.B.Y.F. Program Guide and the Biblical Basis of New Life For All. Missionaries and Cameroon-

The Rev. Oryn Meinerts, stationed at Bamenda, West Cameroon, is the Evangelism Secretary of the Cameroon Baptist Mission (U.S.A.).



The Rev. Oryn Meinerts

ians have been involved in writing and printing these materials.

NEW EQUIPMENT

1971 was a banner year for the acquisition of new equipment. A gift of a 16mm projector was accepted to help in film evangelism. A tape recorder was acquired to assist the Baptist Radio Ministry in preparing radio programs. A large public address system was purchased to accommodate our large conferences. Now we have the equipment for people to come, see and hear.

NEW PROGRAMS

As a result of a Cameroon Baptist Convention request to the Cameroon Baptist Mission's Field Committee, five evangelistic/medical teams composed of Cameroonians and missionaries were sent out to distant villages to hold med-

ical clinics and evangelistic services. Over 2000 persons received medical treatment, and well over 2500 persons attended the evangelistic services.

Perhaps for the first time ever, field pastors and field missionaries gathered together for a three day seminar in Bamenda for fellowship, discussion and prayer. The seminar, by bringing field workers together, united them together in spirit, mind and work.

Another program initiated during the past year was the Overseas Pastoral Training Scholarship Program. Rev. John Nfor was the first recipient of this one year scholarship. He began his studies at the North American Baptist Seminary, September 1971. We await his return to Cameroon and to the Baptist Bible Training College at Ndu, where he will serve as a tutor, beginning September 1972.

Life Liners, a retreat for educated Christian women, was also organized. As these women came together, they enjoyed the meeting very much. They want similar retreats every six months. Other fields are now planning for their own Life Liners meetings.

NEW PERSONNEL

None. No new appointees to work in evangelism arrived, not even one! Missionaries on the field took on the responsibilities that should have been shouldered by new appointees or furloughed missionaries who for one reason or another could not return.

Evangelism is a continuous task. Jesus personally expressed it in these terms: "I must preach in other cities also." How are we going to express it at home and abroad in 1972? □



by Gerald L. Borchert

Dear Dr. Borchert:

... Our church is made up of members who have been raised in the area. They know their neighbors by their first name and can tell you what their spiritual life is like. Those individuals who don't attend the local Baptist church know each Baptist just as well. Therefore visitation is nonexistent but witnessing through word and deed is fair (possibly good). Since the church is not rich, large financial contributions for missions or church extension is impossible. Many members including myself feel the need for a more constructive mission but lack the intellect or vision to find it.

If you have any suggestions for a constructive and meaningful mission for a church with a membership of fifty in a city of one hundred it would be greatly appreciated. . . . How does the individual member have an effective prayer life and apply it to the church as a whole? . . . J. R.

Dear Mr. R.:

Thank you for your letter. Briefly, let me try to suggest some perspectives. First, to be an effective force for God a church needs to understand its mission—stated as specifically as possible. It is imperative, therefore, to study your community and your church in terms of needs and resources. In this study it is essential to understand the role of all the people who are related to the community. It may be that a study will prove that the greatest opportunity lies among a transient group of people or a trailer court several miles from town. Remember the automobile has made possible a great

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105

expansion in the concept of what a community can be. Until a church does such an evaluation, it often assumes both that it has no mission and that it understands fully its community. Accordingly, the patterns of church activity remain static, and God-given opportunities emerging from changing social patterns are often overlooked.

Second, the type of people you discover who need the help of God will determine your style of mission and evangelism. It is important to remember in this respect that people are touched, while sharing with them a new style of life, when they sense someone is sincerely interested in them as persons, not simply treating them as prospects for membership on a church list.

Third, this concern for people implies a true sense of God's personal presence in the life of Christians. Your question on prayer is significant because most Christians do not have time for prayer. They talk as though it is essential, but their lives argue with their words. Therefore, they have difficulty expressing a real concern for the relationship which others should have with God, because in general their relationship is not that much better.

Fourth, we must not confuse church attendance and membership with Christian maturity. At this point the town and country churches usually have some advantage because fine opportunities for assisting in the development of Christians can readily be made available. It seems to me that adult leadership training programs offer a great possibility in the town and country situation. To offer courses in Bible, responsible Christian living, problems of the aging, etc., for groups of ten to fifteen at special times in the year and appropriate hours will provide an exciting stimulus for growth. In the town and country church such programming can be done very effectively. What is needed is a new vision!

Finally, the town and country church is an important resource both in terms of providing young men and women for the ministries of the church and in terms of providing financial support for the wider mission of the denomination. We have only started to understand what the town and country church can do for the world. It does not require millionaires, and it does not call for large youth groups. But it is clear that a church's love for God will be reflected in the young people and in the money that it gives to our Lord's work. □

book reviews by B.C. Schreiber

Herod the Great. By Michael Grant, New York, N.Y., American Heritage Press. \$12.95.

This is the first attempt at a biography of a Biblical character who is known in Christian history primarily as the Herod who massacred the innocent children after the birth of Christ. Dr. Grant, however, has given us a comprehensive and quite authentic picture of an ambivalent ruler who did more than any other to keep the Jews prosperous, peaceful and at the same time preserve the confidence of Rome.

The value of the book must be judged not only by the extensive information about Herod the Great, but also by the interesting historical background of a great and violent Graeco-Roman civilization. Interwoven are the machinations of personalities such as Augustus Caesar, Mark Anthony, Cleopatra, Pompey, Hyrcanus, Aristobulus, Alexandra, Mariamme, ad infinitum.

In the midst of strife, civil war, intrigue, murder, Herod stood out as a leader of exceptional gifts, untiring energy, admirable administrator, soldier, financier, diplomatist and a person capable of exercising a charm that even the toughest Roman found wholly irresistible.

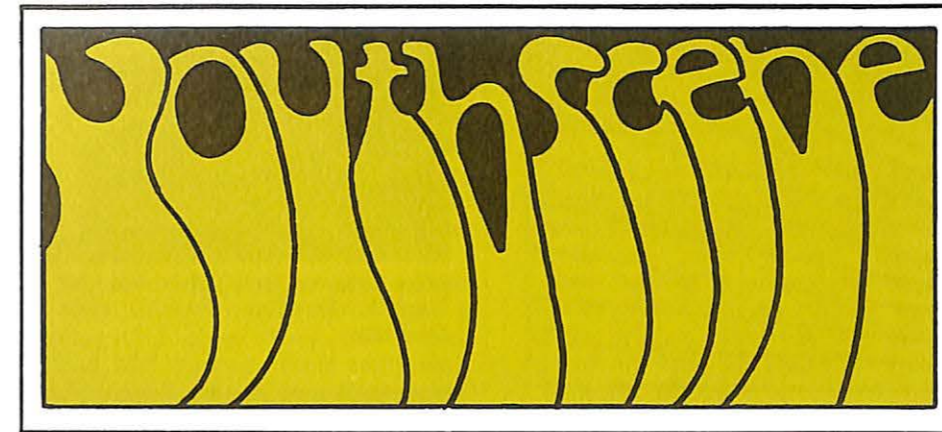
His greatest weakness lay in his polygamous life—four wives, including the noble Hasmonaean Mariamme whom he condemned to death along with some of his sons. The horrors of his court were in sharp contrast to the building of the temple in Jerusalem which passed that of Solomon in magnificence.

The many illustrations add to the interest of the volume. It is a classic that ought to be in every Christian student's library. □

CHUCKLE WITH BRUNO

A warranty is a contract in which the big print giveth and the small print taketh away.

When a person gets too old to set a bad example, he starts giving good advice.



YOUTH MINISTRIES- WHAT PERSPECTIVE?

by Lorin Soderwall

Are Youth Different?

If we assume that a youth ministry is in fact necessary, then we are in essence affirming our belief that youth are in some way different from the rest of society and that this difference relegates them to a special category of treatment. Youth *are* different. That is, they differ substantially from the more staid and mature elements of social structure. Except for the fact that they are young, I fail to see that youth are substantially different in any other way from the rest of society. They share the same physical and psychological needs with the rest of us. Their perspective of life is shaped by their experience with life—as is ours. I admire their vitality, their exuberance, their optimism (in many cases), their naivete. But essentially their needs are the same as mine and differ mainly in degree rather than in kind.

Unfortunately, we have tended to minister to the youth of our day as if their needs were drastically different than those of earlier generations. The result of such a philosophy, from my point of view, is that we have produced a generation of people who have come to think of themselves as being different or special. Because they see themselves as different or special they have a tendency to envision their needs as being foreign to those with which we are most familiar. They demand a unique and specialized ministry to satisfy their needs. And most important,

Dr. Lorin Soderwall is Associate Professor of Speech at Azusa Pacific College, Azusa, California. This article is part of an address which he delivered to a gathering of youth work ministers.

many of our young people have grown skeptical of the church's ability to satisfy those needs.

Change in Image

The problem as I see it, however, is that youth ministry tends to perpetuate the same sort of image that has always typified the Church—the difference is mainly in the way that we dress it up. Maybe some of our activities are different, our music changes, or methods become a little cuter, our equipment a little more sophisticated. In short, our interest is mainly in numbers, in programs, in organization. Youth ministry is too often adult ministry in slang.

In other words, the understanding upon which our institution rests has not changed. Society has changed. Environment has changed. Values have changed. But the Church, even in its youth ministry, has remained fairly untouched. "Jesus Christ, the same yesterday, today and forever," we confidently announce. The fact of the matter is that Christ does change. The problem is that the Church has not taken note of the change.

The change to which I have reference relates to the image of Christ as it is reflected by our rising generations. Every generation contributes its own particular perspective to the design which ultimately will comprise the historical record of man's search for truth. Our music, our literature, even our special brand of transgressions, all are indicative of our view of life. And our view of life becomes a contingency upon which we structure our image of God. I envision the history of man's intellectual and religious thought in much the same manner as a child's numbers puzzle. Drawing straight lines from one point to another in numerical order, we slowly complete the picture. Each generation supplies its own particular line. Maybe the lines are not

parallel with those of previous generations, but the distinctive contribution of each generation is necessary to the total picture. And no matter how desperately we try, we cannot completely foist our perspective upon those who come after us. To do so would be to deny the coming generation its rightful privilege of contributing its particular perspective to the total picture.

Right to Interpret

Youth ministry is too often that kind of an effort. Certainly it is our responsibility to leave future generations of Christians the same heritage that was left to us. But it is their responsibility to interpret that heritage according to their own perspective. The thing that we so often forget is that their contribution to the final picture should be a source of inspiration and enlightenment to us. It's not so much our ministry to them that needs to be emphasized. Their ministry to us is equally as important. Youth ministries should be a two-way street.

Christ in Relationships

I think we have a great deal to learn from youth concerning their image of Christ. Christ is seen by many young people as existing in relationships. Why are so many people in the Church repulsed by the current music and patterns of thought concerning Christ that seems to have gripped the younger generation? Probably, because such music and thought fails to acknowledge Christ in his Godliness. Superstar, which is probably the most galling of all contemporary expressions concerning Jesus, interprets Christ as just a man—"He's just a man. . . ." And

(Continued on page 31)



"I didn't say he should see a barber. All I said was he's suffering from hair pollution."

Woman's World

GOD'S LITTLE PREACHERS

by Jeanette Stein, president of the W.M.U., Winnipeg, Man.

Summer is a time of flowers. God in his wise plan must know that the time is coming when many people will leave their homes and churches and go vacationing, and so he plants his ministers, the flowers, along the roadsides to preach his message to the travelers. Have the flowers ever spoken to you? If not, maybe you haven't been listening.

Driving through the countryside you will at some time come across a patch of brown-eyed Susans. They wear unusually bright yellow dresses and their brown eyes speak a cordial welcome to all who pass by. Are we as friendly to those who pass by us on the road of life?

Walking through wooded lanes you will soon become aware of the shy little violet in her royal purple dress, blooming in an unassuming manner in an obscure place. "Blessed are the meek: for they shall inherit the earth" is what this little preacher is saying. The meek person is the one who quietly submits to God and his Word. He is gentle toward all people; returning a soft answer even when provoked. He never seeks revenge but is always willing to forgive. The little violet in her quiet strength and humility is a splendid pattern for us to try to emulate.

Roses bloom profusely all over our continent, some in gardens and many along roadsides, and each one is proclaiming the message of love. Upon closer examination we notice that every rose has its thorns. The path of Christian love, too, has its thorns. If we want to be true followers of Christ we must deny ourselves, take up the cross and follow where he leads.

The pond lily with her waxen beauty has a very special message for us. She did not drop down from heaven as we might be inclined to think; instead the saintly white grew from the dark oozy

waters. The message? Saints don't drop from heaven, they grow through the common toils and trials of life and quietly emerge, pure and holy. □

GOSPEL WORK THROUGH ENGLISH CLASSES

by LaVerna Mehlhaff, short-term missionary to Japan
I am grateful to be able to share some of my experiences as a short-term missionary in this lovely country of Japan. I have been assigned to the Ikeda area in Osaka and to the Mukomachi Christian Center, working with the Rev. and Mrs. Moore and the Rev. and Mrs. Mayforth. Each area is in the process of establishing a church. The attendance averages about nine in the morning worship services.

My responsibilities are varied. In Mukomachi, at the Christian Center, I teach an English Bible Class on Sunday evening. On Monday I teach three



Miss Laverna Mehlhaff is teaching the English Speaking Society class of Diahatsu



Members of the English Speaking Society in Ikeda, sponsored by the Rotary Club. The photo shows the Christmas party held in the home of the Rev. and Mrs. Fred Moore

English conversation classes. In Ikeda, I teach conversation English at the YMCA, Diahatsu (largest car manufacturer in Japan), an English speaking society sponsored by the Rotary Club, and a class at the Moore home. We are hoping soon to begin an English Bible class prior to our Sunday morning worship service at the Moore home. All church activities are held at

the Moore residence since property for a church has not yet been purchased.

Do these classes bring results to our mission? In Mukomachi a woman and her four-year-old son have begun to come to the Sunday school. Another woman has started to attend the worship service. Two are interested in the gospel but have not yet attended our service.

We have had a response from two doctors' wives in Ikeda who attend the Rotary Club class. These two women attend Mrs. Moore's Bible study class each Tuesday morning. Two at the YMCA have indicated an interest in an English Bible study class. We thank God for these, but pray that others will respond.

Our one purpose for the conversation English class is to make contacts for the church. Pray that the purpose might be fulfilled.

Pray especially for the men of Japan that they might respond to Christ. Since many of the classes consist of businessmen a real need exists for Christian men to teach conversational English classes in Japan. □

A NEW ADVENTURE

by Nancy A. Grover, former short-term missionary to West Cameroon, now member of Trinity Baptist Church, Portland, Ore.

Last summer something was begun in Cameroon which is old and familiar to American children. We held our first Children's Bible School. Although some churches have had some type of meetings for children during one of their holidays, this was the first attempt at what we know as Vacation Bible School.

What would you do if you had no one to supply you with the materials, all printed and ready to use? Probably the thing we did, produce our own.

We were very fortunate in that Scripture Press gave us permission to adapt their lessons, "The Lord Is My Shepherd." Because the material was written for people of Western culture, illustrations and some of the vocabulary had to be changed. The biggest chore was to type the material to be put into the hands of the teachers for the pilot school.

The pilot school was held at our mission station at Mbem where the people are eager to try new things. The children eagerly attended the school, learning not only about the life of the shepherds of Jesus' time but also about Jesus, the Good Shepherd. Our school averaged around seventy children for the week which was a good size for an experiment. Because it was harvest time, many children could not attend. When they saw what they were missing, they wanted to have another school so they could attend. The children at Mbem are looking forward to the summer holiday when they can again gather together to study God's Word.

The greatest joy after many hours of planning, typing and experimenting, is that the finished materials are now ready to be used by many churches this summer.

Preparation for more lessons is under way so that the churches will have a number of lessons to use.

Pray for these churches as they plan to use the material to present Christ to the children of Cameroon.

EDITOR'S NOTE

Limited space did not permit the publishing of the following two articles in the May issue. However, since they are tributes to mother, they are not really appearing late, because "... we think that there should be more than one Mother's Day a year."

A LETTER TO MOM

by Mark and Tim Wollenberg

Dear Mom:

On this Mother's day we would like to express our feelings about you. We think that there should be more than one Mother's Day a year. We take you so much for granted, but Mother's Day makes us realize what a wonderful mother we have. Thank you for patching pants which we ripped while playing football, soothing skinned knees and elbows and calming tempers.

Also when doubts arise in our minds pertaining to spiritual things, you are right there with the right Bible verses

or ready to pray with us even though you are so very busy. I guess we are pretty fortunate that God gave us one of the "great" Mothers of the world!

Your loving sons,
Mark and Tim
(P.S. Dad agrees with us 100%.)

Mark and Tim Wollenberg are sons of the Rev. and Mrs. John Wollenberg, Kelowna, B.C.

MOTHERS ARE GREAT

by Debora Ramus

Mothers do the little things that need to be done. Most of all mothers are there when you need them most—when you are sick or when you hurt yourself. They also help you grow up and help you do what is right. Mothers take you places and do special things for you. I am really glad God gave me such a nice mother. □

Debora Ramus (age 12) is the daughter of the Rev. and Mrs. Henry Ramus, Forest Park, Ill.

A Trek to Witness God's Fields of Harvest



1*



2*

- Mrs. Grace Fuente and Bobe Chiabi
- Susanah Bi Nayah of Belo with her youngest of five living children, delivered at Belo Maternity Center
- Miss Deena Fuen, 25, of Belo on her home compound



3*

by Mrs. Don Ganstrom, Salem, Oregon (former Missionary to Cameroon).

What is the value or advantage of visiting our Cameroon mission field after an absence of seventeen years? Is it a selfish desire to witness the fruits of labor; to be welcomed by favorite co-workers; or to challenge our Cameroon Christians to continue in the faith?

After seeking God's will and witnessing his answer of approval, we invited Walter and Eva Gooden of Anaheim, Calif., to accompany us on this seventeen day trek to witness God's fields of harvest first hand. Naturally, there was much joy in reunion. One Cameroonian even expressed it as a foretaste of heaven. Don and I felt like Paul the Apostle in Philippians 1:1-7, especially when he said, "How natural it is that I should feel as I do about you, for you have a very special place in my heart. We have shared together the blessings of God. . . ." With modes of transportation improved and removal of many tribal barriers, we witnessed a greater fellowship of Christians, regardless of tribal background, and a universality of spoken English.

Of the older generation Eva and I were privileged to visit and fellowship with Grace Fuente and Bobe Chiabi. She still lives in the old mud and grass thatched hut where she raised her three daughters. Her husband, a retired government employee, now has promised her a mud-block, zinc-roofed house. She is a faithful Christian and her greatest concern is the harassment of the two younger wives of her polygamist husband. We challenged her with the mission field of her own compound. Her one living daughter is a mission school teacher.

Susanah Bi Nayah was one of the first four girls of all of Kom area to finish the eighth grade when only eight

(Continued on page 31)

Evidences of New Life

by Fred M. Penner

Our North American Baptist Seminary doesn't push its graduates out the door, saying, "Bye, God bless you. You're on your own now." Just as a master craftsman must sharpen his tools often to do his best work, a pastor too must sharpen his mind, heart and skills to minister effectively for Jesus Christ. But who helps a pastor to do this? How does he get the help he needs?

Thank God for our N.A.B. Seminary's program of continuing education for pastors! Perception and imagination have been used to make the Seminary's annual January Term inviting and available. In my experience, I've found I like certain aspects of the ministry better than others. I've also found I have some areas that need strengthening. When I looked at the wide variety of courses offered to pastors last January, I knew it was for me. I went. And I was refreshed.

I enrolled in a seminar-workshop in Premarital and Marital Counseling. Here I was challenged to do more "informal" counseling. I also gained insight and understanding in helping people in their interpersonal relationships. Professional resource leaders assisted Dr. Roy Seibel in making the four-week seminar practical and exciting. These included Dr. William Hulme, professor of Pastoral Counseling at Luther Theological Seminary, St. Paul, Minn., Chaplain Ron Erickson of Mounds Park-Midway Hospital, St. Paul, and Henry Buller of the Sioux Falls Family Counseling Center.

Other January Term offerings for pastors included a course on Personal Life and Renewal for Revolutionary Times with a special emphasis on prayer; a course on Sunday School and Community Outreach and a seminar in Biblical Preaching from the Prophets. Fourteen pastors availed themselves of the opportunity to take one of these courses. These 14 pastors represented seven N.A.B. churches, the Church of the Nazarene, Wesleyan Free Methodist Church, United Church of Christ, American Baptist Convention and Baptist General Conference churches.

The Tyndall and Danzig Baptist Churches, which I serve, graciously per-

The Rev. Fred M. Penner (B.D. '62) is pastor of Tyndall and Danzig Baptist Churches, Tyndall, S.D.



Sharing experiences over a cup of coffee are (left to right) Wilfried H. Bruns, Fred M. Penner and Garvin McGettrick

THE PAUSE THAT REFRESHES

Is 10:38 a.m. a good time for a coffee break? (Left to right) Dr. Roy W. Seibel, Eugene Walther, Dr. William Hulme



mitted me to be gone during the week. They also helped me financially by paying the \$88.00 tuition cost for the 3 hour course, plus money for books. Board and room at the seminary was reasonable—only \$100.00 for the entire month. All of this made it possible for me to attend.

Though a number of pastors returned home weekends, as I did, or nightly as in other cases, two churches, the Turtle Lake Baptist Church in North Dakota and the Pineland Baptist Church in Burlington, Ont., gave their pastors a full month's leave.

In addition to the daily class sessions, informal fellowship with pastors and students was a meaningful experience as was talking shop, trading ideas, sharing victories, blessings and burdens. In these informal times I discovered how much this month meant to other pastors as well. Comments varied from the short vouchers: "It's great," and "Just what I needed," to the longer introspective colorings such as, "I believe I can meet more of my own needs and my people's needs now," and "I didn't realize how empty my 'tank' was and how much I needed refueling especially for the sake of my congregation." A Wesleyan Methodist pastor commented on the enthusiasm he was catching from Dr. William Bumpas of Midland, Tex., who gave many practical helps in evangelism outreach. Pastor Eugene Walther, a U.C.C. pastor in Iowa, liked the extra resource men drawn into classes. And a B.G.C. pastor, Garvin McGettrick of Alcester, S.D., was grateful for the opportunity of chatting with other pastors who like himself struggle to keep their ministry as effective as possible.

This was a great experience for me. I was tremendously stimulated by our professors and the invited resource leaders. After the month of spiritual refreshment, I find myself "raring to go" to try new ideas and to do routine work. To borrow an old slogan from the Coca Cola industry, this was truly "the pause that refreshes."

I hope more of our churches will realize more fully how much of a help our Seminary can be to them and that by "losing" their pastor for one month to the seminary, they will gain much more than lose because of the increased effectiveness and enthusiasm of their "refreshed" pastors. □

The editor has asked the director and the six members of God's Volunteers, Team 2, to state with few words the most outstanding lesson they have learned during the past nine months.

The U.S. astronauts testify to the fact that after a good lift-off and orbiting, there has to be a perfectly planned re-entry, to assure a safe landing. A wrong re-entry would result in the death of the astronauts. The God's Volunteers, after having "orbited" many N.A.B. churches and having experienced exciting spiritual highlights throughout their ministry, are about to make their re-entry into the "common life" with its familiar environment and its everyday tasks. Let us pray for their safe "landing" and that God would use their gained insights and experiences to enrich the life of their home churches and our Conference. RJK

It has been said that evangelism is the flame around which the church warms itself. This has always been true, but a new awareness of this is being experienced today.

For me it is exciting to see the Holy Spirit turning the members of our Conference churches back to lay evangelism, to employ the methods taught and used by Jesus in personal evangelism, in order to reach people with the Good News. Throughout this past year some 431 Christians willingly joined the team members of God's Volunteers Team II to go to where the people are and share their personal faith in Christ with them, helping scores of people find a personal relationship with Jesus Christ. It was evident that there is a sincere desire to know how to be a good witness for Christ. At the 46 workshops conducted on witnessing by the Volunteers, the total attendance was 893. Involvements such as these create spiritual warmth, concern for others and New Life.

It was George Sweeting who said, "When the church loses compassion, Christianity confines itself to acts of worship; but when it is filled with love for a needy world it grows from worship to activity. This is the hour for action." The action of bringing New Life is when believers are involved in winning the lost to Christ. Praise God for the open doors and opportunities! Ray Harsch, director

During this past year I have learned the importance of knowing how to



Team 2 in Action at the WMBD Radio Station in Peoria, Ill. From left to right: Cleo Enockson, Sharon Messina, Marvin Dewey, the one hour long talk show brought many phone calls.



Relaxation Time at North Sheridan Baptist Church, Peoria, Ill. From left to right: Director Ray Harsch, Cleo Enockson, Marvin Dewey, Sharon Messina, Arlo Grenz, Linda Ebel, Diane Otto.

share Christ with people. I have realized the need of people who are looking for an inner peace and a meaningful life that only Christ can give. By putting Christ first I have found a richer life, which is the life Christ meant for everyone to have. This year has changed me and has put a challenge in my life that will greatly influence me in my future occupation, whatever the Lord may have in store for me. Marvin Dewey

At the outset, I was uncertain of what to expect from a life as a God's Volunteer, but I hoped for a chance to learn how to share Jesus Christ in a more effective manner. Certainly this year has been a fulfillment of that hope. I have shared, learned from setbacks and seen the joy of new-born Christians. Now I desire to continue to share what Jesus had done for me and what he can do for others. Arlo Grenz

When I began my year as a God's Volunteer, I asked God to help me find victory over my fears and learn to personally share my faith in Jesus Christ. Now I praise him for the way he has opened my understanding and sensitivity to the needs of people, both within and without the church. He also showed me the importance of using every opportunity to share Jesus Christ as a way of life.

Now as I end the God's Volunteers term, I ask God to give me the wisdom needed to fit into my role at home as an active Christian in my job and in my church. Linda Ebel

I began my year as a God's Volunteer confident that I would experience growth as a Christian and as a person, and that in many varied ways I would have the opportunity to serve my Lord.

The word "availability" has been a key word for me this year. God has been able to work in and through my life only to the extent that I've made my time, talent and will available to him to use and to mold. In becoming more available to my Lord I have grown spiritually and have discovered anew that God really can be trusted to lead and direct my life and that he does a much better job than I ever could.

I look upon this year not as an end in itself, but only as another step in preparing me to live the rest of my life as a Volunteer for Christ. Cleo Enockson

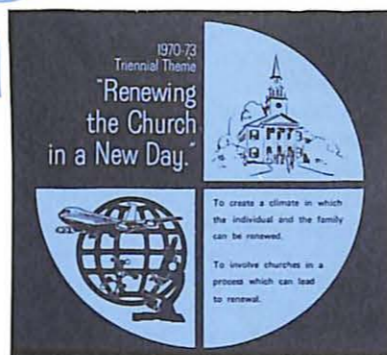
Before I became a part of God's Volunteers, I had no real idea of what teamwork would be in such a close group. I knew we would work together for the Lord, but we also had to live together for his glory. The "family-type" closeness which we experienced sharpened my sensitivity to others, spiritually and otherwise. It is a sensitivity which I've found so necessary in reaching out to others and sharing

(Continued on page 31)



Revival Comes to Cameroon

by Garry Breikreuz
Teacher at Joseph Merrick Baptist College



A personal letter to his parents, written April 24, 1972

Dear Mom and Dad;

Man, what a weekend! And an answer to prayer like we never expected. Fantastic! The significance and the repercussions of what happened here will be felt for eternity, I'm sure. We just finished our "Spiritual Emphasis" days here at the College. They were successful beyond our highest hopes, and I just feel ashamed at my lack of faith and my pessimism. I just felt the program was too "unexciting" and "blah", but what God has done with what he's got to work with was really something else.

Now — get this — we have 315 students here, and we estimate that there were over two-thirds who made decisions for Christ for the first time, or who got back into a right relationship. I just didn't think revival could hit us that hard — and it caught us flat-footed and with our mouths open. Now we've got 200 and some students with a new look on life, because they have new life, and they're hungry and thirsty and need guidance and direction, and it's going to be hectic. Boy, do we ever need your prayers!

It's really been something — just a quiet moving of the Spirit through the whole group, and this morning we just have a brand new school of students. The services and teaching sessions we had over the weekend were nothing special but the response was. And it took a lot of nerve for some of them to step out and repent and take a stand for Christ.

Please pray for them that they may grow in their new life. This thing could hit the whole country. Satan is going to be on the job with all kinds of lies and temptations. Pray that after this touch they may go forward in faith.

My morning devotions for the next 2 or 3 weeks will give help to them as a group on where to go from here. We really have an advantage here in that respect. We can deal with them everyday for some time before they step out on their own. Pray that I may be guided by the

Spirit to say the right things and to counsel them correctly so that their relationship to Christ may grow deeper. It's a big responsibility, but I'm excited about it.

I led two students to the Lord this past weekend and counselled over a dozen others. Both of the decisions were real victories — one made no bones about it — he was not a Christian. The other was just trying to be good all the time but kept failing. Many think that is what a Christian is — someone who is good. They really lack assurance. The problems one runs up against are interesting; some are unique to this society, but most stem directly from the old problem of sin. It's amazing how God can use even me in this foreign culture to accomplish his purposes and I know it's the work of the Holy Spirit.

Man — it's just fantastic and beautiful to see revival come to this College! May I never have that lack of faith again. I really need a "simpler" faith. So I'm busy as usual, especially now with added activity.

Just before the weekend our electric generator quit and we will be without electricity for a while. It really makes this place seem "bush" now — the evenings are long and quiet. Lights sure make a difference. It made me think even more that the weekend would be a flop — but Jesus provided the light!

Anything else I'd have to write about would pale in significance to the spiritual activity around here. Please spread the good news so people will be encouraged to pray more.

Love,
Garry

P.S. Psalms 40:3 has taken on new meaning — in fact the whole Psalm is good. I enjoy reading it in "Living Psalms":

"He has given me a new song to sing, of praises to our God. Now many will hear of the glorious things he did for me, and stand in awe before the Lord, and put their trust in him."

Insight into Christian Education

FIVE PITFALLS OF CHURCH ADMINISTRATION

by Charles E. Pierson

This article will be presented in three parts. Part one, discussing the first pitfall appears in this issue; part two, the pitfalls of majoring on minors and failure to make decisions, will appear in the August issue; and part three, the pitfalls of failure to train subordinates and unnecessary meetings, will be presented in the September issue.

"Hey Ben! We missed you at the board meeting last night!"

"Last night? I thought it was not till next Tuesday night," an astonished church worker responds.

"Well, it was — originally," comes the answer. "But the pastor has to be away next Tuesday, so it was moved up. Didn't you know?"

"I sure didn't! And I had some important information on that building we've been considering."

"Too bad! No one at the meeting seemed to know much about it. So the board tabled the project for six months."

One of those inevitable slips! Maybe, but things like this happen in churches every week. Result: frustration plus the waste of God's most im-

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portant earthly resources — men, time and money.

Blending these three ingredients properly is the task of administration, the responsibility not only of pastors but of Christian education directors, directors of music, Sunday school superintendents, board and committee chairmen and others. Failure on their part opens the door to ineffectiveness, discouragement and apathy among church workers as a whole.

If God's work is the most important thing we are doing, we owe it to him to do it as efficiently and effectively as possible. Here at a time of year when many church officers are adjusting to new responsibilities are five pitfalls into which full-time and part-time administrators most often fall. With them are suggestions for avoiding these mistakes or correcting them. Use this list of pitfalls as a personal checklist to improve your own church administration; save it to review from time to time.

Pitfall 1: Purposeless Administration
From pastor to Sunday school superintendent, anyone who administers in a church has three basic purposes: to inspire, to provide direction and to eliminate so-called red tape so that workers are free to carry out their spiritual ministries.

Show workers that they are participating in a vital ministry for Jesus Christ. "The hearts of men are not

inflamed by small ideas," postulates Dr. Bill Bright who, as director of Campus Crusade for Christ, has instilled a global evangelistic vision into thousands of staff members during the past several years.

Sunday school teachers, deacons and committee members are not just cogs in the machine. They are part of a worldwide effort to train and win people for Jesus Christ. Through workers' conferences, letters, publicity and appreciation banquets they should be reminded of the importance of the work God has called them to do.

A club or department leader can easily become isolated and lose his sense of purpose and direction. Help workers and departments set goals for their areas and then work with them to reach these goals. They will be amazed and encouraged to find how much more they can accomplish when they have definite objectives.

Make sure goals are specific enough that workers can tell when they have arrived. Say, "Ten people will be added to the department," rather than, "It will grow." Say, "Teaching will be personalized by having a pre-session and fewer students per teacher," instead of saying, "Teaching will be improved." Goals should also be measurable.

Unnecessary procedural red tape must be eliminated. Problems of organizational inefficiency must be met and dealt with.

Why is it that every time Mr. Johnson sets up his Brigade room he has to spend half an hour looking for materials which someone has borrowed and forgotten to return?

Why did the youth sponsors become so upset when they arrived at the church with twenty-five junior highs ready for a field trip only to find that the church bus was in the garage for repairs?

How is it that a really dedicated Sunday school teacher could become discouraged just because the air conditioning (or heating) in his classroom has been out of order for two or three weeks?

Are such things enough to discourage a committed church worker? Maybe not — if they only happen once. But teachers and club leaders should be free to give their best to the ministries to which God has called them. They should not be expected to be custodians, mechanics, secretaries and staff recruiters, too. □

(Be sure to read about the next pitfalls in next month's issue.)

A BIBLE STUDY

IN PAUL ALL THINGS TO all men

(First in a series)
by Manfred Brauch

The statement by Paul in I Cor. 9:22, that he "became all things to all men," has caused no lack of difficulty for the interpreter of the New Testament. Some have simply asserted that such a stance is really impossible. How, they say, can any man be so many-sided,

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so generous, so accommodating? Do Paul's letters reveal a man with a very strong and dominating personality, guided by central convictions which allow no compromise? How, for instance, can he say that to the Jews he became as a Jew (I Cor. 9:20), when he stands in radical opposition to the Judaism of his fathers and wields such an incisive and polemical pen against those of his Jewish brethren who attempted to impose Jewish practices upon his converts? How can he say that

to the Greeks he became as a Greek (9:21), when, in the same letter, he comes down so very hard on the Greeks in Corinth who had difficulty with the admitted "foolishness of the cross," and therefore attempted to express their faith in terms of Greek knowledge and wisdom (I Cor. 1)? Does not the attempt to be everything to everyone amount to compromise, to conformity? Does not this road lead ultimately to the loss of self-integrity? Does it not finally disappear in the swampy marshes of watered-down religion, of the ecumenical "least-common denominator?" Does not the reputed utterance of Abraham Lincoln apply here, that "you can please all of the people some of the time, and some of the people all of the time, but not all of the people all of the time"?

There are those who take the claim of Paul seriously, though being aware of the problems raised above. Accordingly, the claim of Paul to be "all things to all men" is interpreted with reference to Paul's *attitude*. That is, he becomes "mentally" a Jew, so that he might effectively minister to his kinsmen. He becomes "mentally" a Greek, so that he might be enabled to understand the Greeks and minister to them. This interpretation of Paul's claim has been very useful as a model for the modern missionary, who is told that he must "think himself into the cultural situation" of the peoples among whom he is to work, that he must strip off, as much as possible, his own cultural baggage if he is to be effective in his task. In other words, the person who is going to minister to the Cameroonians must, in a real sense, become their servant. He must submit himself to the limitations of their situation, even as Paul has made himself "a slave (servant) to all" (I Cor. 9:19).

There is much in favor of this interpretation of Paul's claim, and it is certainly true that the attitude of humility and servanthood, and its resultant "accommodation" to the weak, the Jews, the Greeks, characterized the life of Paul and must characterize our lives as those who are called to share the good news (with the Cameroonians, the Blacks, the Now-Generation, etc.). Nevertheless, I am convinced that more than attitude is implied in Paul's claim to be "all things to all men."

Still others understand the Pauline affirmation in terms of *evangelistic methodology*, taking their clue from Paul's assertion that he became all things to all men in order that he "might by all means save some" (9:22). The em-

phasis here falls on the words "by all means," referring to methods employed in the spreading of the gospel. This interpretation has provided many with a blank check: any and every method of evangelism is perfectly legitimate, as long as the purpose is the "winning of souls." By this principle of "the end justifies the means," even an Elmer Gantry-style-evangelistic-effort can be legitimized. By this principle, even the *psychological manipulation* of people into an acceptance of Christ at some contemporary evangelistic crusades, or at church "altar calls," can receive the rubber stamp of divine approval (Let the reader understand!). Support for this interpretation is often found in the concern which Paul expresses in Phil. 1:18 "that in every way, whether in pretence or in truth, Christ is proclaimed." However, the context (vs. 15-18) clearly shows that Paul is concerned here with personal rivalry, not with evangelistic methods. He is concerned that the gospel is preached, that Christ is proclaimed, even by those who are personally opposed to him. That is, he is concerned not to let personal differences hinder the proclamation of Christ to the world.

That Paul does not have evangelistic methods in mind when he speaks of becoming all things to all men is confirmed by the thrust of his entire ministry at Corinth. He reminds the Christians there that when he first came to them, he did not come proclaiming to them the mystery of God in lofty words or wisdom. Rather, he had firmly determined to share the message concerning the cross of Christ without resorting to eloquent rhetorical method (I Cor. 2:1-4). Paul, I think, would be horrified to know that some of our evangelistic efforts and methods are being sanctioned by appeal to his dictum!

What then are we to make of Paul's claim? In what sense did he, the great Apostle to the Gentiles, make himself the servant of all? In what sense did he accommodate himself, and by extension, his message, to those with whom he shared the love and forgiveness of Christ? I am convinced that the answer to these questions must take seriously the driving motivation of Paul's life; namely, Paul knew himself to be called to "the ministry of reconciliation," a ministry of calling men, "on behalf of Christ, to be reconciled to God" (II Cor. 5:18-20). He knew himself to be compelled by the love of Christ (II Cor. 5:14) to lead men to find life in Christ. Personal

rights had to be sacrificed in order that as many as possible might be saved (I Cor. 9:1-19). Whatever personal advantage he may have gained had to yield to the advantage "of many, that they may be saved" (I Cor. 10:33). It is with a view to the goal of his ministry, then, that we must understand his "becoming all things to all men," namely, that by all means men may be saved (I Cor. 9:22). His accommodation must be understood in terms of, and for the sake of, the proclamation of the Gospel (9:23).

What does this mean? Paul had to proclaim the gospel in such a way that his listeners could hear the message and understand it and that the various cultural-social-religious groups to whom he came could hear the message in their own language, just as the foreigners in Jerusalem on the day of Pentecost heard the Apostles proclaim, "in their own languages," the mighty deeds of God (Acts 2:5-13). But "language" is more than letters, words and sentences by means of which a particular group of people communicate. The words and sentences of a language come laden down with culture and history; they come with a whole host of associations and meanings. They express a particular people's self-understanding, their religious consciousness, their understanding of their human condition, their hopes and fears.

Let me attempt to clarify what I am driving at by means of an illustration. Without further reflection, most of us would be inclined to say that "a sheep is a sheep." No matter in what language the concept "sheep" is expressed, one still has the picture of the animal "sheep" conjured up in one's mind. And yet, the mood, the feelings conjured up by that image in different cultural settings may be quite different. In Palestine, for instance, the sheep is a very important part of the life of many of its people. Thus, when Jesus spoke of people in terms of lost sheep, and of himself as the good shepherd, that image-content of his message spoke to people and was clearly understood by them. But there is a tribal group in Africa where the sheep is a despised animal, very insignificant and useless. In that setting, the proclamation of Jesus as the "good shepherd" and of men as "lost sheep" would not only be misunderstood, but would be met with ridicule. This raises the question whether the message about Jesus as the savior of men, in that particular setting, would need to be formulated differently, in order to be understood.

All this means that in order for Paul to realize the goal of his ministry — the reconciliation of men to God — he had to formulate his message in such a way as to be meaningfully understood. It is in that sense that he became "all things to all men," that he became a "servant of all," that he accommodated himself and his message to the various groups to whom he was sent by his Lord. It was in that sense that he formulated his message in terms of the self-understanding of the cultural and religious groups with whom he shared the message of God's saving act in the Christ.

Was Paul then an innovator? No! For in his becoming "all things to all men," in his formulation of his message in such a way that his hearers could comprehend it, he merely followed the example of his Lord who, as the "Word," the "Message of God," became flesh and dwelt among us (John 1). This Lord emptied himself and took upon himself the limitations of human existence (Phil. 2:6-8). The miracle of God's coming to man in Christ is that he comes in human terms, in terms of flesh and blood, in terms which man can understand. That is, God accommodates himself in Jesus, to the limitations of human existence and human experience. As Christ became a man to man, so Paul becomes a Jew to the Jews; as Christ became a man to man, so Paul becomes a Greek to the Greeks.

Such an accommodation of the message of redemption to the limitations of the recipients' situation and understanding is not a compromise. Paul preached one gospel, not several, and the center of that gospel concerned itself with the cross of Jesus and the meaning of that event for Jews and Greeks. But when formulating the meaning of that event for Jews, Paul had to take seriously the Jews' understanding of their human condition, of their conceptualization of their condition vis-a-vis God. Again, when formulating the meaning of the cross-event for Greeks, who conceived of their human condition in quite different terms than the Jews, Paul had to use terminology and concepts that would be understood by these Greeks.

In the second part of this series I will attempt to show *how* Paul, in terms of the formulation of his message, became "all things to all men." And finally, we will be forced to answer the question: what significance does this Pauline adaptability have for our witness today, for the way we speak of the act of God in Christ? □

tongues, she could not say that Jesus Christ came in the flesh. The spirit in her could not say that Jesus Christ is Lord. Following the expulsion of the demon in the name and by the authority of Jesus Christ, she could no longer speak in unknown tongues, but praised God in understandable language.

The spiritual awakening in our area has brought freedom and delivery to demon-possessed people with suicidal tendencies, mental depressions and strange behavior patterns. More than two thousand Christians discovered the power of the Holy Spirit. Hundreds of marriages have been healed. Scores of pastors confessed the sin of pride, self-effort and frustration in their ministry, and are now experiencing joy and boldness in preaching the gospel.

Within my own life, God had to touch my son physically and bring other things to bear upon my soul until I was completely crushed and wanted more than anything else to be a broken vessel, available for his use in whatever way he saw fit.

Restitutions are being made; and the secular press is aware that something unusual is happening. The New York Times and a New Jersey radio station called up long distance for several hours inquiring as to what is taking place in Portland, Oregon.

Dr. Kurt Koch from Germany, author of many books published by Kregel publications, phoned from West Germany and is planning to publish a book on the revival in Portland. Don Hall, a member of one of our N.A.B. churches and author, who has had a number of books published by Zondervan, is currently writing a book entitled "Revival Comes to Oregon."

When we, as a church, prayed for revival and invited the Rev. Philip Grabke, Saskatoon, Sask., as guest speaker, we weren't expecting such a miracle. Although the Rev. Grabke returned to Canada long ago, the meetings are now in the eleventh week, with no end in sight. We cannot understand all this, but who can deny the reality of the power of God when it is demonstrated in such a manner? We do not know why God has chosen this time, but one thing is obvious—the timing is God's, the work is the Lord's and the glory is his.

In each church where revival has come, there has been a purifying of the church members. The Holy Spirit never splits a church—he purifies it. For years we have played church, giving lip service to God and have worn spiritual masks. Now God has re-

vealed that this pretention is sin. Spiritual pride and self-will are particularly grievous to the Holy Spirit. These are sins which have crippled the effectiveness of the Christian church. We cannot become the light of the world when sin has prevented us from being reflectors of the One who is the Light.

Before the revival, we could not witness with power until the Holy Spirit had complete control of our lives. We thought our church had the best organization and the best program possible. We were doing our best to do God's work. But the Holy Spirit showed us that he did not want our service. He himself wanted to work through us and speak through us. Some have asked for the formula of revival, and some have come to the meetings merely to see something spectacular. But others, with broken and contrite hearts, and with all humility, prayed, "O God, turn the search-light of your Holy Spirit upon me, and reveal anything in my life that is displeasing to you. I confess it as sin. I give you every area of my life—my home, my family, my possessions, my future, my will. Fill me with the Holy Spirit, and I thank you for doing so."

We know that whatever we give to God, he will take. And whatever he takes, he uses. One result of this commitment has been a boldness in sharing one's faith. The greatest gift manifested is love: love for fellow Christians and love for the unsaved. Here we see true ecumenicity, the oneness of the Body of Christ.

The outgrowth of revival is evangelism; but judgment must begin at the house of God. Let me illustrate: At one of the meetings a young woman, concerned about her rebellious children, first gave herself to the Lord, then committed her children to the Lord in prayer. When she got home at 3 a.m. she found that her children had accepted Christ at the very moment that she had turned them over to the Lord.

It is impossible to evaluate properly the work of the Holy Spirit of God. We can see only a little of what God is doing, and perhaps understand even less. It certainly is not within our power to defend the Holy Spirit's work, or even to explain it.

We had prayed for revival, but our faith was small. We limited God. When man attempts to do God's work the result is failure. When God does his work through a man who is under the Holy Spirit's control, WE CAN EXPECT A MIRACLE. □

WEDDING ANNIVERSARIES

Mr. and Mrs. Henry J. Meyer observed their 50th wedding anniversary on March 19, 1972. They are members of the First Baptist Church, Lodi, Calif. Mr. and Mrs. Jacob J. Fischer observed their 50th wedding anniversary on May 7, 1972. They are members of the Ashley Baptist Church, Ashley, N.D.

The Rev. and Mrs. J. P. Rempel observed their 65th wedding anniversary on March 26, 1972. They are members of the Grace Baptist Church, Kelowna, B.C.

ANAHEIM, CALIF. An Easter musical program was presented Sunday evening, March 26, 1972, at the Bethel Baptist Church. The message of Christ's passion and resurrection in music was presented by the adult choir, directed by Iris Fallon, in chorus, solo, women's trio and men's quartet numbers. A beautiful number was also given by the Youth Choir, directed by Pastor Jim Green. Seven Easter hymns were sung by the congregation, directed by Mrs. Fallon. Organist was Mrs. Beulah Thompson. Pastors of the Bethel Baptist Church are Ernie Rogalski and Jim Green. (Carrie Lambert, reporter.)

LODI, CALIF. Special blessings at First Baptist began on Dec. 12 with a youth and adult Christmas program. The following Sunday, Dr. Joseph Prath presented "Scriptures through Magic" to the Sunday School. The choir, under direction of Arnell Motz, Director of Music and Christian Education, presented the Cantata, "Night of Miracles." On Dec. 22, the children's Christmas program, "To All People," was presented. The offering was designated for our ministry to children on overseas mission fields. At the Watchnight services our pastor, Willis Potratz, was pleasantly surprised with a "This is Your Life" program. Included were pictures and tape recorded messages from relatives and friends not able to be present. (Hazel Helwig, reporter.)

MARION, KAN. Deeper Life Meetings with Pastor Harold Weiss of Ellinwood, Kan., were held at the Strassburg Baptist Church Feb. 13-18. The Men's Brotherhood took their wives to a sweetheart banquet on Valentine's Day at Tabor College cafeteria. Devotions and several selections on a musical saw was presented by Pastor Harold Weiss. The youth, with their sponsors, conducted services at Park

View Homes of Hillsboro on Feb. 10. The Women's Missionary Union observed its annual mission program on March 19. The Berean Academy choir from Elbing, Kan., Peter Freisen, director, presented a program. The offering will be sent to mission fields. The Rev. Howard C. Bishop is pastor of the church. (Mrs. Jacob Stenzel, reporter.)

STEVENSVILLE, MICH. on April 9, 1972, the groundbreaking for the new sanctuary unit of the Lakeshore Baptist Church (pictured) was held.



Participating in the service were the Rev. Richard Paetzel, pastor of the church, the Rev. Charles Littman, pastor of the First Baptist Church, St. Joseph, Mich., and the Rev. Reginald Shepley, who served as an interim pastor.

Lakeshore Baptist was formed as a church extension project by the First Baptist Church of St. Joseph in 1963, meeting at first in the local high school. We dedicated our first unit in November 1965 with the Rev. Bert Itterman as pastor. As evidenced by our growth of a congregation of 78 in 1964 to the present membership of 172, we have more than outgrown our present building. (Evangeline Troop, reporter.)

BELLWOOD, ILL. The First Baptist Church held a potluck supper on April 9 for Miss Shirley Bradford, missionary to Rhodesia. Miss Bradford received many gifts which she can use in her work. She has been stationed in Salisbury, Rhodesia for 10 years. Shirley showed slides of the work and told us of the current ministry and needs.

On April 19, Dr. Willi Gutowski, a missionary doctor to Nigeria, related the progress of the work there, and something of his own personal concerns. Dr. Gutowski has served at the Banso Hospital, Cameroon, and was for a time the only doctor in Warwar, Nigeria, and is presently the medical officer in charge of Mambilla Baptist Mission, also in Nigeria. The Rev. Leo Reck is pastor of the church. (David Robinson, reporter.)

XENIA, OHIO The Community Baptist Church welcomed eleven new members into its fellowship on April 9.

The Penn-Ohio Association held its first meeting May 5-7 at the Community Baptist Church. The theme was, "Renewal in a New Day." Dr. Gerald Borchert, Dean of N.A.B. Seminary, was the guest speaker. The youth choir of Parma Heights Baptist Church provided special music. One hundred fifty-three persons attended the banquet on Saturday, May 6. Rev. Will Dachtler is our pastor. (Mrs. William H. Thompson, reporter.)

OKEENE, OKLA. The Zion Baptist Church was blessed with having God's Volunteers, Team 1, with us in March. The Rev. Werner Lemke was our guest evangelist.

We observed Good Friday with a communion service and had an Easter Sunrise service at a farm pond with breakfast following. In the evening our church choir, under the direction of our pastor, Rev. Darwin Stahl, presented a cantata, "Anthem Of The Ages." On a following Sunday evening the cantata was presented to our sister church in Enid, Okla.

On April 30 our church commemorated its 60th anniversary. Dr. and Mrs. J. C. Gunst were our guests and speaker for the occasion. There were five charter members present, and they presided at the refreshment table later in the evening. (Mrs. Harland Greb, reporter.)

LORRAINE, KAN. The First Baptist Church recently installed new electrical wiring throughout the building. Because craftsmen from the church donated their labor, a total of \$8,000.00 was saved.

On Easter Sunday the choir presented the cantata, "No Greater Love," by Peterson.

"Bibles for Brazil" was an unusual mission project sponsored by the Inter-



EXPECT A MIRACLE

by Richard E. Grabke

Jesus said, "And greater things shall you do." What did he mean? Perhaps we are seeing this in the spiritual awakening that is moving across our land. Indeed, in Portland, Ore., we have seen the Book of Acts come alive.

A nine year old girl spoke seemingly in tongues a year ago as a result of laying on of hands at a camp where the speaking in tongues was emphasized. Her emotional behavior was a concern to her parents. They brought her to my office for a testing of the spirits. When this little girl spoke in

The Rev. Richard E. Grabke is the pastor of the Immanuel Baptist Church, Portland, Oregon.

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mediate Dept. of the Sunday school under the direction of Mrs. Wm. Sies. The children of the Robert Andres family took their Shetland ponies (pictured) to a farm sale and offered rides for a small fee. The mission fund of Junior-Intermediate Dept. swelled by a number of dollars. The Rev. Donald Decker is pastor of the church. (Mrs. Paul Peters, reporter.)

WOODSIDE, N.Y. The annual spring meeting of New York and vicinity was held on Sunday afternoon, April 16, 1972, at the Immanuel Baptist Church. Mrs. Evelyn Emr gave an interesting talk on her Christian Camp experiences. Miss Ruth Herzog told of what camp meant to her as a young person. The offering was designated for our Christian camp work. New officers were elected. Special music was presented by a trio from the Valley Stream Church and a quartet from Immanuel. Seventy-nine people were present.

Our next Atlantic Association meeting will be held at the Northeastern Collegiate Bible Institute in Essex Falls, N.J., on May 19, 20-21. (Mabel Kalin, reporter.)

WARREN, MICH. Redeemer Baptist Church held two services Easter morning with 984 attending. In the evening, the choir presented John Petersen's cantata, "Easter Song," directed by Mrs. Florence Wicklund. On April 4, Team 2 of the God's Volunteers spent six days with us. Dr. Lehman Strauss was the speaker.

On Monday, April 10, all members whose names began with A through L were asked to come out for visitation, and the M through Z's were to stay home and receive a treat. The treat was a visit from the A through L's. The following Monday the plan was reversed. Everyone who visited and was visited, enjoyed the change.

On Wednesday, April 19, the Billy Graham film, "His Land," was viewed by about 500 persons. On Sunday evening, April 30, the Pontiac Baptist Church Hand Bell Choir, composed of 7th, 8th, and 9th grade boys, and their Brass Ensemble, presented a program. (Doris Kintzer, reporter)

CRESTON, NEB. On March 26, the Dorcas Society of the Creston Baptist Church held its annual program. All officers and chairmen gave their reports. A special project of Mrs. Zimmerman was taking pictures of friends, shut-in members, special activities of

the church and women of the church in their official roles. These colored slides were shown.

We had a farewell dinner and service for the Lester Scheffler family which is moving to Colorado. Slides from missionary Larry Scheffler, brother of Lester, were shown. Larry teaches at Saker Baptist College, Victoria, Cameroon.

On April 23, the BYF hosted a supper for six young people from the Baptist Church of Danzig, S.D., who call themselves "God's Revolution." They presented an instrumental and vocal program. This was their initial appearance and their parents accompanied them here. (Mrs. Milton Scheffler, reporter.)

LASALLE, COLO. On March 19, five people (pictured) were baptized by the



Rev. Falkenberg in a joint service with the Sherwood Church in Greeley. Rev. Harold Tuttle brought the message of the evening. (Mrs. Tylene Schmidt, reporter.)

KYLE, TEX. On March 26, 1972, the WMS of the Immanuel Baptist Church, celebrated its 75th anniversary. The morning worship service was devoted to recognition of the woman's work and missionary outreach. The message was brought by our pastor, Dr. W. H. Barsh.

The out-going president, Mrs. Kurt Lengefeld, presided at the afternoon service. A historical outline was given by one of our eldest members, Mrs. Ernest Hill, who was present when the WMS was organized. Special music was presented by the Ladies' Choir. Mrs. W. H. Barsh rendered beautiful selections on the violin. A mission offering was received.

The newly elected officers were installed by Mrs. John Anderson. The theme was "Roads of Renewal." The guest speaker was Mrs. Arthur Loewer of Mowata, Louisiana. Her message was based on the topic, "Bearing the Torch." (Mr. W. E. Wiegand, reporter.)

APLINGTON, IOWA The Aplington Baptist Church was asked by the Iowa Association churches to become the mother church of the new extension project at Eldridge, located near Davenport. By accepting this obligation we had to make the initial down payment of \$5000 on the new church parsonage. Since becoming involved in this project our people have been blessed and have shown much interest in this new work.

On March 26, six followed the Lord in baptism. The following Sunday the hand of fellowship was extended to these and one other by transfer of letter.

On April 27-30 our church with other area churches, held a Missionary Conference, with three guest missionaries. The God's Volunteers Team I was present at the Saturday evening Youth Rally.

During May our church presented each graduating senior with a Bible. The Rev. Donald Patet is pastor of the church. (Mrs. Larry Lindeman, reporter.)

JAMESTOWN, N.D. Temple Baptist Church held a baptismal service on Sunday evening, April 23, 1972. Eighteen adults and young people gave their testimony and followed the Lord in baptism. Twelve are now members



of Temple Baptist Church and six are members of the Medina Baptist Church. The Rev. Gordon Voegelé is the pastor of both churches.

Recently Temple Baptist Church, at their annual business meeting, took a step in faith and are now totally self-supporting, and are no longer receiving support from the Conference. (Mrs. Tom Scherbenske, reporter.)

EAST DETROIT, MICH. Mother's Day 1972 will long remain in the minds of all of us from Ridgemont Baptist Church. In the well attended morning service we had the privilege of having a guest speaker, Rev. Harry Hiller.

At the evening service our pastor, Rev. Herbert Hiller, challenged the 14 baptismal candidates and worshippers

to grow in Christian love, knowledge and service. Each candidate was inspired with a verse the pastor had chosen particularly for them. (Mrs. C. H. Sonnenberg, reporter.)

ST. CLAIR SHORES, MICH. The Bethel Baptist Church dedicated their new 500-seat sanctuary on Sunday, April 30. President David J. Draewell, from our seminary, was the speaker and Phil and Myrna White, musicians with the "Day of Discovery" TV ministry brought the music.

The new sanctuary is fully carpeted, air conditioned with padded pews. A new nursery room, toddler room and conference room were also added. Growth is already up and Sunday saw 406 in the worship service. Plans call for an additional educational wing in the next two years.

On the first Sunday 30 people came forward, four for salvation, the rest for baptism, church membership and re-dedication. A few weeks later we had our first baptism of 23 in the new sanctuary. The Rev. Kenneth Fenner is pastor of the church.

WINNIPEG, MAN. April 20-23 the German Mission Baptist Church hosted the Manitoba Association. The theme was "Renewing the Church in a New Day" with guest speakers, Rev. J. J. Toews and Dr. Roy W. Seibel. They spoke at each service in German and English respectively on our priorities as believers and churches. "What's New In Your Church" was the topic for a sharing time at the men's luncheon on Saturday. The women's luncheon, a first for the Manitoba Association, was a success chaired by our president, Mrs. Sturhahn. Mrs. Gutowski spoke of their work in Nigeria. Saturday morning a S.S. curriculum workshop was presented by Rev. E. Janzen. Reports were heard from mission headquarters with regard to our various mission fields' problems and needs. Our home mission work at Pinawa and Ft. Richmond also gave their reports. It was decided to purchase a large home at Ft. Richmond for the pastor where services could also be held. On Sunday afternoon Dr. W. Gutowski's testimony of how God had worked in his life and the mission message by Rev. Toews stimulated and challenged each one of us to go home and put to practice what we had heard. (Mrs. Margaret Grauman, reporter.)

ANAHEIM, CALIF. "Work hard and with gladness all the time, as though

working for Christ, doing the will of God with all your hearts." (Eph. 6:7 Liv. Bible). Our custodians, Mr. and Mrs. Helmut Reichert, practice this. It was an honor for Pastor William Hoover (pictured) and the members



of Sunkist Baptist Church to receive the Award of the Month for OUTSTANDING LANDSCAPE UPKEEP in April, 1972. The selection was made from among 170 churches and business places. We praise God for such faithful custodians who, through their hard labor, have already attracted several onlookers to come inside and hear God's Word. (Ruth Issler, reporter.)

CLEVELAND, OHIO On Sunday, Feb. 27, a baptismal service was held during the morning worship hour at Hillcrest Baptist Church. Six candles were lit during the ceremony, one for each of the five persons being baptized



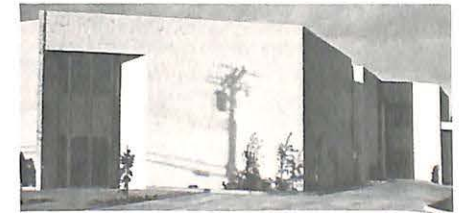
and one symbolizing an unknown person who has not yet received Christ. Three others were also extended the hand of fellowship upon confession of their faith. All are pictured. The Rev. Paul Meister is completing his first year as pastor during which 12 new members have been added to the church. (F. William Knowles, reporter.)

ASHLEY, N.D. The W.M.S. gave their annual program on April 30. The Society celebrated its 60th anniversary. W.M.S. highlights of the past 60 years were presented by Mrs. Carl Fischer. A candlelighting service was led by Mrs. E. Pelzer. Recognition of members on the Honor Roll, those over 80

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years of age, and recent past members of W.M.S. who have moved elsewhere was led by Mrs. Theo Fischer. The offering was designated for Osaka Biblical Seminary, Japan, Ndu Bible College, Cameroon and the hospital in Gembu, Nigeria. The pastor, Rev. E. Pelzer brought the message. Six ladies over 80 years of age and Mrs. Pelzer were honored with corsages. Special guests came from Ventura, Berlin and Fredonia, N.D. The society has 32 active members, with four on the honor roll. (Mrs. Carl Fischer, reporter.)

ANAHEIM, CALIF. Conducted tours prior to the dedicatory evening service Palm Sunday, March 26, formally opened the new \$330,000 education building (pictured) at Magnolia Bap-



tist Church. Senior pastor, Kenneth Fischer, spoke on "A Glorious Church, Not Having Spot or Wrinkle." The service included a visual history of the church, and a special prayer of dedication by the Rev. Lanny Johnson.

Pastor Wayne Bibelheimer led the congregation in the act of dedication, a responsive reading. "The Ensemble," a singing group conducted by Mr. Ed Foord, provided special songs.

Commenting on the new facility, Building Committee Chairman, Fritz Baresel, noted that "The philosophy of design has produced a number of large multi-purpose rooms, with modernfold room sub-dividers, and individually-zoned heating and air conditioning. The administration center provides offices and workrooms for the staff, and a library and conference room." (Albert Thomas, reporter.)

VANCOUVER, B.C. After about 40 years of service as director of different choirs and orchestra in our Bethany Church, Mr. Herbert Sturhahn retired from this position. We express our



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sincere thanks to Mr. Sturhahn for his many years of service.

Dr. Waltereit had his first baptismal service in our church since he became our pastor. (pictured) Five candidates followed the Lord in baptism.

Our church received blessings through the revival meetings which were held in a neighboring church by the Sutura evangelists and their team. Many believers made a new commitment to the Lord. On Palm Sunday our church held an evening service reserved for testimonies. Not all testimonies could be heard and the evening service on Easter was set aside for further testimonies. (Fred Hesmert, reporter.)

GOODRICH, N.D. On Jan. 2, 1972, the Goodrich Baptist Church held a baptismal service. We had one candidate, Stephen Felchle. He and his mother, Mrs. Walter Felchle, were extended the hand of fellowship. In February Dr. Richard Schilke gave an interesting and informative view of our work in the Cameroon.

On March 14, the ladies honored our custodian, Mrs. Lydia Landdeck, on her 74th birthday. She has been our custodian for 35 years. Our pastor's wife, Mrs. Harry Johnson, was in charge of a short program. On March 31, the ladies honored Miss Minnie Kuhn at a tea. Hearing her tell us of her work in Nigeria has made us more aware of the needs. The ladies of the McClusky Baptist WMS were our guests. Our church cooperated with others for a week of pre-Easter services. A different church was in charge of each service. An Easter Sunrise service was held at the Peace Lutheran Church, with members from all churches participating. We received a special Easter offering for our missionary couple, the Bill Keples, during the Easter Sunday service. On April 23, the BYF gave an all-request musical program. The sponsors for our youth group are Mrs. Emanuel Adam and Mrs. Walter Felchle. The Rev. Harry W. Johnson is pastor of the church. (Mrs. Paul Stober, reporter.)

STOCKTON, CALIF. Mrs. Ruth Bohlen, a 40 year member of the Burlington, Iowa, church and Irvin Edward Hussman affiliated with the Church of the Living Word, were married on April 9. Mrs. Hussman has presented a music ministry for the past three years, touring the United States and Canada. With the help of her husband she wants to continue this ministry. Pas-

tors wishing to communicate with this traveling pair may do so by writing to 107 Arden Avenue, Glendale, California. They gave a concert in the Swain Oaks Baptist Church recently. (Mrs. Dorothy Kanwischer, reporter.)

INDIANAPOLIS, IND. The members and friends of the Meridian Woods Baptist Church celebrated their 1st anniversary on Easter Sunday by having a fellowship hour, following the evening service. The birthday cake was baked by one of the members of the church. April 11-19 we had God's Volunteers Team 2 minister in the church. Their witness classes, visitation and music at the evening services was a blessing to everyone. The Rev. Harold Drenth is the pastor of the church. (Mrs. Henry Jones, reporter.)

RAPID CITY, S.D. The South Canyon Baptist Women's Mission Circle held a Mother-Daughter Banquet with the theme, "A Mother's Road." Special music was presented and a tribute to mothers was given, with a tribute to daughters as the response. A shadow drama showing the roads a mother's life consists of was enacted. Mrs. Dean Watson was the guest speaker. The Rev. George Robinson is pastor of the church. (Mrs. Don Christensen, reporter.)

GEORGE, IOWA On Nov. 28, 1971, 13 candidates were baptized and added to the church membership. At our annual Christmas program an offering was taken and sent to Brazil to the Herman Effas for purchase of Bibles and tracts. Feb. 13, 1972, Dick and Beth Rabenhorst, missionaries from Brazil, spoke to us and showed slides of their work. The Musical Messengers have made their first record, entitled "We Will Serve Thee." Pastor Itterman is the director. On March 6, Pastor and Mrs. Itterman with others from the church left for a tour of the Holy Land and returned March 21. Evangelistic services were held April 9-14 with the Rev. William Sibley of Wausau, Wis. Special music was provided by our own members and those from neighboring churches. (Mrs. John Arends Jr., reporter.)

OLDS, ALTA. On March 7 the WMS of the East Olds Baptist Church held their annual birthday supper with the Rev. Lloyd Krieser as guest speaker. He also showed films on the Holy Land. Easter Sunday morning our Jr. Choir, under the direction of Verna Unger and Helen Huber, presented us

with Easter selections. This was followed by musical selections rendered by a group of singers from NABC and a message from Dr. Sonnenberg. On April 10, the Home Builders held their annual program with the Larry Maerz family as guests. (Mrs. Ivy Weiss, reporter.)

KITCHENER, ONT. The Central Baptist Church youth group sponsored a weekend Youth Conference April 14-16. The guest speaker was the Rev. Harry Robinson, pastor of Little Trinity Church in Toronto. A special event Saturday night featured Merv and Merla Watson, folk-gospel singers from Toronto. A crowd of more than 500 attended. The Rev. Robinson also spoke on Sunday morning followed by a testimony meeting in the afternoon. Guests came from Toronto, Hamilton, St. Catharines, Buffalo, Cleveland and Kitchener. Willy Lehmann of Buffalo conducted the singing. (Otto Schmalz, reporter.)

STOCKTON, CALIF. Swain Oaks Baptist Church hosted the Ken Poure Crusade March 12-15, 1972. It was designed for the entire family with spiritual emphasis on family life and its modern-day pressures. Mr. Poure discussed such topics as "Husband and Wife Relationships," "The Other Side of Sex," and other pressures of life. About 10 people accepted Jesus as their Savior and 17 rededicated their lives to Christ. Fifteen young people accepted Mr. Poure's challenge to become campus missionaries for Christ. Each was charged with the responsibility of spreading the good news about respective school campuses. Mr. Poure is a West Coast evangelist and main speaker at Hume Lake Christian Camps. The Rev. Fred E. Jantz is pastor of Swain Oaks Baptist Church. (Mrs. Richard Brewer, reporter.)

WICHITA, KAN. The Memory Lane Baptist Church had the opportunity of sharing a week with God's Volunteers, Team 1 from March 12-19. We had the unique opportunity of sharing Christ by door to door visitation with the Volunteers. A training session on evangelistic coffees was held and as a result, we as women are continuing to reach out to all our neighbors by holding these coffees with one person sharing the reality of Christ in her daily life. The Volunteers' work with our youth brought about many decisions for our Lord. (Mrs. J. Ehresman, reporter.)

In Memoriam

MRS. NORA T. BANGERT, 77, of Rapid City, S.D., died on April 12, 1972. She was born on Nov. 14, 1895, in Ireland. In 1918 she was married to Walter C. Bangert. They emigrated to America shortly thereafter. She was converted in a Wesleyan church in 1924. Later she was baptized and became a member of the South Canyon Baptist Church in Rapid City. Surviving her are her widower; three sons: Carl, Warren and Walter; two daughters: Mrs. Vera Buchholz and Mrs. Voretta Reinhold; 14 grandchildren, two great-grandchildren and one brother. The Rev. George Robinson was the officiating minister at the funeral service.

MRS. EMELIA BENDER, 82, of Wishek, N.D., died on April 14, 1972. She was born on Jan. 9, 1890, at Ventura, N.D. She was married to Fred K. Bender in 1914. Surviving her are two sons: Walter and Arthur; two daughters: Mrs. Martha Kautz and Mrs. Irene Schauer; three sisters; two brothers; and ten grandchildren. Mrs. Bender was a member of the First Baptist Church of Wishek, N.D. The Rev. Gordon Huisinga was the officiating minister at the memorial service.

GLEN R. CARLETON, 71, of Stafford, Kan., died on Feb. 18, 1972. He was born on Oct. 21, 1900, at St. John, Kan. In 1920 he was united in marriage to Opal McCune. He is survived by his widow; one daughter, Mrs. Wanda Hildebrand; two sisters, three brothers, and two grandsons. The Rev. James Schacher was the officiating minister at the funeral service.

JACOB EHNISZ, 82, of Elk Grove, Calif., died April 11, 1972. He was born in Russia on Nov. 7, 1889, and emigrated with his parents. He was married to Christine Olhauser whose death left him with their infant daughter Esther. In 1919 he married Anna Roth. Two sons, Benjamin and Irwin were born to them. Benjamin was killed in R.C.A.F. in W.W.II. He was converted to Christ at age 16. Surviving him are his widow; one daughter, Esther; one son, Irwin; two grandchildren; a brother Philip. The Rev. Merle E. Brenner officiated at the funeral service.

JOSEPH B. GIEDINGHAGEN, 80, of Stafford, Kan., died on Feb. 28, 1972. He was born on April 21, 1891, at Mt. Sterling, Mo. On Oct. 28, 1920, he was united in marriage to Maggie Sickendieck. He accepted Christ in 1923 and joined the Calvary Baptist Church of Stafford. He served as trustee, choir member and sang in a men's quartet. Surviving him are his widow; two daughters: Mrs. Fern Fairchild and Mrs. Jean Newell; one son, Milton and four grandchildren. The Rev. James Schacher was the officiating minister at the funeral service.

MRS. PAULINE HAUCK, 73, of Salem, Ore., died March 20, 1972. She was born Feb. 15, 1899, in Russia. In 1911, she received Christ as her Savior and became a member of the Hebron Baptist Church in Hebron, N.D. She was united in marriage to Theo Hauck in 1920. Surviving her are her widower; one daughter, Mrs. Fred Oelke; four grandchildren, seven great-grandchildren, one brother, and one sister. The Rev. Donald Ganstrom was the officiating minister at the funeral service.

ROBERT R. HIDLEBRAND, 42, of Stafford, Kan., died on Feb. 24, 1972. He was born on Dec. 27, 1929, at Stafford. On Nov. 27, 1953, he was united in marriage to Iolene Morrison. He accepted Christ as his Savior early in life and on April 9, 1939, he was received into the fellowship of the Calvary Baptist Church. He served as youth sponsor, church clerk, Sunday school teacher. At his death he was the Kansas State BYF Camp Manager. A State BYF Memorial was established in his honor and has been designated for the San Luis Valley mission and the Arvada, Colorado, Church Extension work. He is survived by his widow; one daughter, Shari; three sons: Don, Mike and Alan; his

mother, Mrs. Margaret Hildebrand; three sisters and one brother. The Rev. James Schacher was the officiating minister, assisted by the Rev. Leon Bill and Dr. J. C. Gunst.

MRS. RHODA F. HINZMAN, 82, of Lodi, Calif., died on April 20, 1972. She was born in Fergus Falls, Minn., on March 19, 1890. She received Christ in her youth and became a member of the First Baptist Church in Fergus Falls. In 1912 she married David Hinzman. At the time of her death, she was a member of First Baptist Church, Lodi, Calif. She is survived by two daughters: Mrs. Lola M. Berndt and Mrs. Eloise Mouras; and four grandchildren. The Rev. Wilbur Potratz was the officiating minister at the funeral service.

ALFRED B. JACOB, 85, of Elgin, Iowa, died on March 21, 1972. He was born Feb. 23, 1887, near Elgin, Iowa. He received Christ and was baptized in 1902. As a member of the First Baptist Church of Elgin, he served in the Sunday school and as trustee and church clerk. He was united in marriage to Marie Miller in 1910. Surviving him are his widow; three sons: Lloyd, Leon and Alfred Jr.; two daughters, Mrs. John Schaefer and Mrs. Arbie Schroeder; 17 grandchildren and five great-grandchildren. The Rev. Orville Meth was the officiating minister at the funeral service.

DAVID R. KAMMERER, 71, of Lodi, Calif., died on April 6, 1972. He was born on July 1, 1902, in Anamoose, N.D. He was married to Miss Hilda Engel. He was converted and baptized in his youth and was a faithful member of the following churches: First Baptist, Elk Grove; First Baptist, Lodi; and a charter member of Temple Baptist Church of Lodi. Surviving him are his widow; three sons: Leland, Clinton and James; one sister, five brothers, and eight grandchildren. Dr. A. S. Felberg officiated at the funeral service.

MRS. ELIZABETH KIEMELE, 85, of Lodi, Calif., died on March 1, 1972. She was born in Odessa, Russia, on Feb. 24, 1887. When she was 14 years old she came to the United States. She accepted Jesus Christ as her personal Savior, was baptized and received into the membership of the Zion Baptist Church, Washburn, N.D. In 1906 she was married to Mathias Kiemele. Surviving her are one daughter, Evelyn; one son, Tabias, two sisters and one brother; six grandchildren. The Rev. Lewis B. Berndt was the officiating minister at the funeral service.

WILHELM KLAPSTEIN, 89, of Edmonton, Alta., died on April 17, 1972. He was born in Europe on Jan. 5, 1883, and came to Canada with his parents in 1898. In 1905 he was united in marriage with Augusta Klukas. He accepted the Lord Jesus Christ as his Savior in his youth and was baptized and joined the Central Baptist Church of Edmonton. He was a great encouragement in the beginning of The Christian Training Institute and the McKernan Baptist Church where he was an honorary deacon. Surviving him are his widow; three sons: Harry, Stanley and Norman; one adopted daughter, Hilda Thompson; 24 grandchildren and 28 great-grandchildren; four brothers. The Rev. D. W. Steele and Dr. E. P. Wahl officiated at the funeral service.

MISS CELIA KOSE, 73, of Norridge, Ill., died on Easter morning, April 2, 1972. She was born in LaCrosse, Wis., on April 17, 1899. At the age of 11 she accepted Christ as her Savior, was baptized by her father in the Temple Baptist Church, Milwaukee, Wis. She received special training at the Baptist Institute, Philadelphia, Pa., and served in Christian work primarily with children. She was a member of the Forest Park Baptist Church at the time of her death, and a resident of the Central Baptist Home. Surviving her are a sister, Althea, and a half-sister, Mrs. Walter Marchand. Dr. Gideon Zimmerman and the Rev. Elton Kirstein were the officiating ministers at the funeral service.

JULIUS LOCHT, 86, of Winnipeg, Man., died on April 25, 1972. He was born on June 6, 1886, in Waltham, N.D. In 1892 he emigrated to

Canada with his parents. He was married to Lydia Walter in 1908. In 1921 he was converted and baptized and became a member of the Morris Baptist Church. He was a member of the McDermot Avenue Baptist Church where he served as a deacon. Surviving him are his widow; four daughters: Mrs. Martha Zilkie, Mrs. Elsie Wegner, Mrs. Hanna Green, Mrs. Dorothy Thompson; three sons: Albert, Christopher, Edward; 16 grandchildren and 11 great-grandchildren. The Rev. Walter Stein was the officiating minister at the funeral service.

CONRAD MICHELSON, 76, of Martin, N.D., died April 1972. He was born in Romania, Dec. 14, 1895. He accepted Christ in his teens, was baptized and became a member of the Martin Baptist Church. He was married to Christine Kessler in 1918. Surviving him are his widow, Christine; four sons: Lorenze, Robert, Marvin, Victor; four daughters: Florence, LaVerne, Shirley, Jean; 21 grandchildren, one great-grandchild and one brother. The Rev. Alvin Auch was the officiating minister at the funeral service.

CALVIN C. NEWELL, 46, of Stafford, Kan., died on Feb. 20, 1972. He was born on Sept. 3, 1925, at Stafford. On Dec. 29, 1946, he was united in marriage to Althea Lichte. He accepted Christ as his personal Savior in his youth. He was baptized and received into the membership of the Calvary Baptist Church on May 5, 1957. He served as youth sponsor, church treasurer, and chairman of the Board of Trustees. Surviving him are his widow; three daughters: Mrs. Jeannie Schimpf, Karen and Jo Ann; one son, Bruce; his parents, Mr. and Mrs. Clare Newell; two brothers, two sisters, and one grandchild. The Rev. James Schacher was the officiating minister at the funeral service.

ADOLPH DAVID PAHL, 85, of Millet, Alta., died on May 3, 1972. He was born in Russia-Poland and came with his parents to Canada in 1899. In his early years he was baptized and joined the Wiesental Baptist Church. Father Pahl was married twice; in 1910 he married Maria Pohl who died in 1918; in 1919 he married Lydia Pohl. Fifteen children were born in these two marriages. He is survived by his widow; five sons, seven daughters, 46 grandchildren and 65 great-grandchildren; two brothers and one sister. The officiating minister at the funeral service was E.P. Wahl.

HERMAN CHARLES PENNER, 81, of Portland, Ore., died on April 7, 1972. He was born at Lehigh, Kan., on Jan. 2, 1891. In 1941 following a new spiritual experience he united with Trinity Baptist Church and for over 30 years he was a faithful member. He is survived by his widow, Margaret; a daughter, Mrs. John W. Rouse; a son, the Rev. Robert Penner, pastor of Bethel Baptist Church of Missoula, Mont. Funeral services were conducted by Dr. Robert Schreiber, assisted by Dr. John Wobig and Rev. Robert Penner.

MRS. ELIZABETH SCHILKE nee Mueller, 91, of Kelowna, B.C., died on April 8, 1972. She was born in Poland on Aug. 5, 1881. During the last years of her life she was a member of the Grace Baptist Church and attended whenever she was able. In 1902 she was married to Erdman Schilke. Her husband emigrated to Canada in 1913 in the hope that his family could soon follow. With the outbreak of the war it was seven years until they were reunited. Four years after her husband's death, she made the Baptist Haven of Rest her home. Surviving her are one daughter, Mrs. Olga Pfeifer; two sons: Erdman and Dr. Richard Schilke, general missionary secretary of the North American Baptist General Conference; 28 grandchildren, 27 great-grandchildren, two great-great-grandchildren, three brothers and two sisters. The Rev. C. T. Remple and her son, Dr. Richard Schilke, were the officiating ministers at the funeral service.

DR. MAURICE E. SCHRENK, 26, of Portland, Ore., died on April 16, 1972. He was born at Fargo, N.D., on Feb. 8, 1946. In 1960 the

(Continued on page 28)

NEWS & VIEWS

Baptist World Alliance Sets Executive Committee Session

KINGSTON, Jamaica—The Executive Committee of the Baptist World Alliance will meet here July 27-31 to make plans for the 13th Baptist World Congress in Stockholm, Sweden in 1975, and hear reports on the work of the world-wide Baptist organization.

Robert S. Denny, general secretary for the alliance, said items on the agenda include a progress report on constitutional revision and possible restructure of the alliance to better meet needs of the modern age.

In addition to the business sessions of the executive committee, there will be conferences by leaders of the BWA-sponsored World Mission of Reconciliation, study sessions by the BWA's five commissions, conferences on relief and communications and planning sessions by leaders of the men's, women's and youth departments.

Youth leaders will give primary attention to plans for the eighth Baptist World Youth Conference in Portland, Ore., in 1974.

Denny added that the main thrust of the World-Mission of Reconciliation Through Jesus Christ probably will be determined at the Jamaica meeting. He said the significance of the meeting in Jamaica is that it will symbolize the alliance's desire to carry its activities beyond the primary Baptist population centers. There are 55,000 Baptists in Jamaica. Their work is led here by Azariah McKenzie, general secretary.

THE LITTLE CHAP

A careful man I ought to be,
A little fellow follows me;
I do not dare to go astray,
For fear he'll go the selfsame way.

I cannot once escape his eyes,
What e'er he sees me do, he tries;
Like me, he says, he's going to be,
The little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
The little chap who follows me.

I must remember as I go,
Through summer's sun and winter's snow,
I'm building for the years to be—
The little chap who follows me!

— Author unknown

In Memoriam

(Continued from page 27)

family moved to Dallas, Ore. He was the dental clinic director for Mt. Hood Community College in Gresham, Oregon. He was a member of the Ventura and Ashley, N.D. Baptist churches before coming to the Salt Creek Baptist Church of Dallas. Surviving him are his widow, Beverly; his parents, his grandmother, and one brother, John. The Rev. Ray Hoffman was the officiating minister at the funeral service.

CLARA ANNA SCHULZ, 80, of Lincoln, Neb., died on April 4, 1972. She was born Dec. 1892, in Lincoln County, Neb. In 1913 she was baptized and joined the Bethany Baptist Church where she was active in the Sunday school and the Mission Circle. She was married to Ben H. Schulz the same year. Surviving are her husband, Ben; two sons: Carl and Ben; one daughter, Mrs. Ellamary Jaeger; three brothers; John, George and Herman; seven grandchildren and five great-grandchildren. The Rev. R. H. Zepik was the officiating minister at the funeral service.

MRS. KATHERINE STELTER, 86, of Medicine Hat, Alta., died on March 31, 1972. She was born on March 11, 1886, in Kewaskum, Wis. In her later teens she came with her parents to Canada. As a young girl she accepted the Lord as her Savior. In 1918 she married the Rev. Albert Stelter, a Baptist minister. They served churches in the United States and Canada. Her husband died in 1957. Since 1961 she resided in the Baptist Haven of Rest in Medicine Hat, and since 1956 she was a member of the Temple Baptist Church. She had no children. Pastor Irvin H. Schmuland was the officiating minister.

MRS. AMANDA WEGNER, 84, of Gladwin, Mich., died. She was born in Europe on July 19, 1887. In 1906 she emigrated to America. She was married to Gottlieb Wegner in 1912. At the age of 14 she was saved, baptized and became a member of the Round Lake Baptist Church in Gladwin. Surviving her are three sons: Theodore, Alvin, Lawrence; four daughters: Mrs. Evelyn Seib, Mrs. Leonard Grant, Mrs. Ruth Secord, Mrs. Jeannette Kehoe; 16 grandchildren, six great-grandchildren, four sisters and two brothers. The Rev. Winston Decker was the officiating minister at the funeral service.

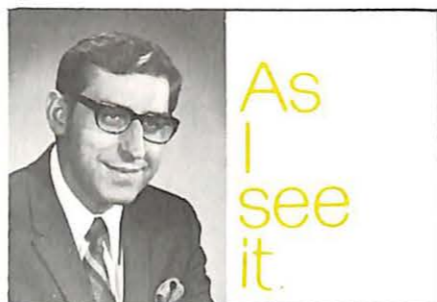
RODNEY WENDELBERG, 23, of Stafford, Kan., died on Feb. 21, 1972. He was born on April 30, 1948, at Stafford. Rodney accepted Christ as his Savior and was baptized on confession of his faith and joined the Calvary Baptist Church on May 5, 1960. He is survived by his parents, Mr. and Mrs. Albert Wendelberg and one brother, Gale. The Rev. James Schacher was the officiating minister at the funeral service.

FRANK WILL, 78, of Lincoln, Neb., died on March 21, 1972. He was born Nov. 1894, in Lincoln County. In 1917 he married Neva Hunter. He was baptized and joined the Bethany Baptist Church in 1925 where he was active, serving in several offices. He is survived by his widow and one daughter, Mrs. Margaret Schulz; four grandchildren, one sister, and three brothers. Officiating at the services was the Rev. R. H. Zepik.

SALES OPPORTUNITY

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by Paul Siewert

It may easily be that the next great affront of Satan on the Kingdom of God will be in the area of the family. A recently released study by the Ohio State University Extension Service revealed that the whole western philosophy of family living is undergoing serious secular scrutiny. Common-law and trial marriages are no longer an exception. Single parent families are growing. Separations and divorces are accepted by many as a common part of our contemporary way of life. Alert observation makes it quite clear that the recently popularized "playboy philosophy" augmented with the long-nurtured "situation ethics" is approaching a harvest season.

Affected by this trend are not only the secular families of our society but many church related homes. Some of the signs of this erosion are the casual questions asked as to whether the Bible is really as rigid about marriage and family life as taught by evangelicals today, whether marriage really needs to be a life covenant, whether separation of parents is really as devastating to the lives of children as proposed, or whether divorce is not really a reasonable answer to some problems.

Naturally these matters should be discussed honestly, frankly and boldly. But it appears that in too many cases the reasons for discussion are only for self-justification and an acquiescence to the whims of our sensual world.

In the light of this, churches may be well advised to come to grips anew with the Biblical affirmations of the home and family; and how to deal with marriage problems, separations and divorce. As a matter of fact, this may have to be a major defensive in the present decade. □

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choice.

■ Mr. Hans Serger, graduating student from the Department of Theology of the North American Baptist College, Edmonton, Alta., has accepted the call to become the pastor of the Trochu Baptist Church, Trochu, Alta.

■ The Rev. Howard C. Bishop has resigned from the Strassburg Baptist Church, Marion, Kan., effective June 4. His future plans are indefinite.

■ The Rev. and Mrs. William B. Keple, missionaries to Cameroon, have presented their resignations to the Board of Missions which met in May, 1972. Mr. Keple will assume the posi-

tion as teacher in the public school service, effective summer 1972.

■ The Rev. Albert H. Fadenrecht has accepted the call to become the pastor of the First Baptist Church and Calvary Baptist Church, both Killaloe, Ont., effective July 1. He previously served the Trinity Baptist Church, Warren, Mich.

■ The Inglewood Knolls Baptist Church, Inglewood, Calif., has sold its entire church property and will cease to exist as of July 30, at which time the closing service will be held. The Rev. Henry W. Barnet, pastor of this

What's Happening

church, since 1967, is looking to God for further guidance as to his continued ministry.

■ The Rev. Earl H. Ahrens, missionary to the Spanish Americans in Monte Vista, Colo., received the honorary Doctor of Divinity degree from the N.A.B. Seminary, Sioux Falls, S.D., in connection with the 114th Commencement activities of the seminary, May 21. Congratulations!

■ The Rev. Dwight M. Fry, pastor of the Greenville Baptist Church, Burton, Tex., presented his resignation. He is retiring from the active pastorate.

■ Dr. J. C. Gunst, former South-Central Area Secretary and now working as part-time Planned Giving Representative of the Conference Stewardship and Communications Department, has moved to Forest Park. His address is 7623 Monroe Street, Forest Park, IL 60130; phone (312) 711-5558.

■ The Rev. Milton W. Zeeb, since 1966 pastor of the Pilgrim Baptist Church, Philadelphia, Pa., was appointed by the General Council as the new South-Central Area Secretary, effective Sept. 1, 1972. He plans to reside in Wichita, Kansas.

■ The Rev. Dwight W. Steele, pastor of the McKernan Baptist Church, Edmonton, Alta., presented his resignation. He is now serving a non-N.A.B. church in Lasey, Wash.

■ The Rev. Clyde N. Zimelman has accepted the call to become the pastor of the Zion Baptist Church Terrace, B.C., effective July 1. He previously served as assistant pastor of the Central Baptist Church, Edmonton, Alta.

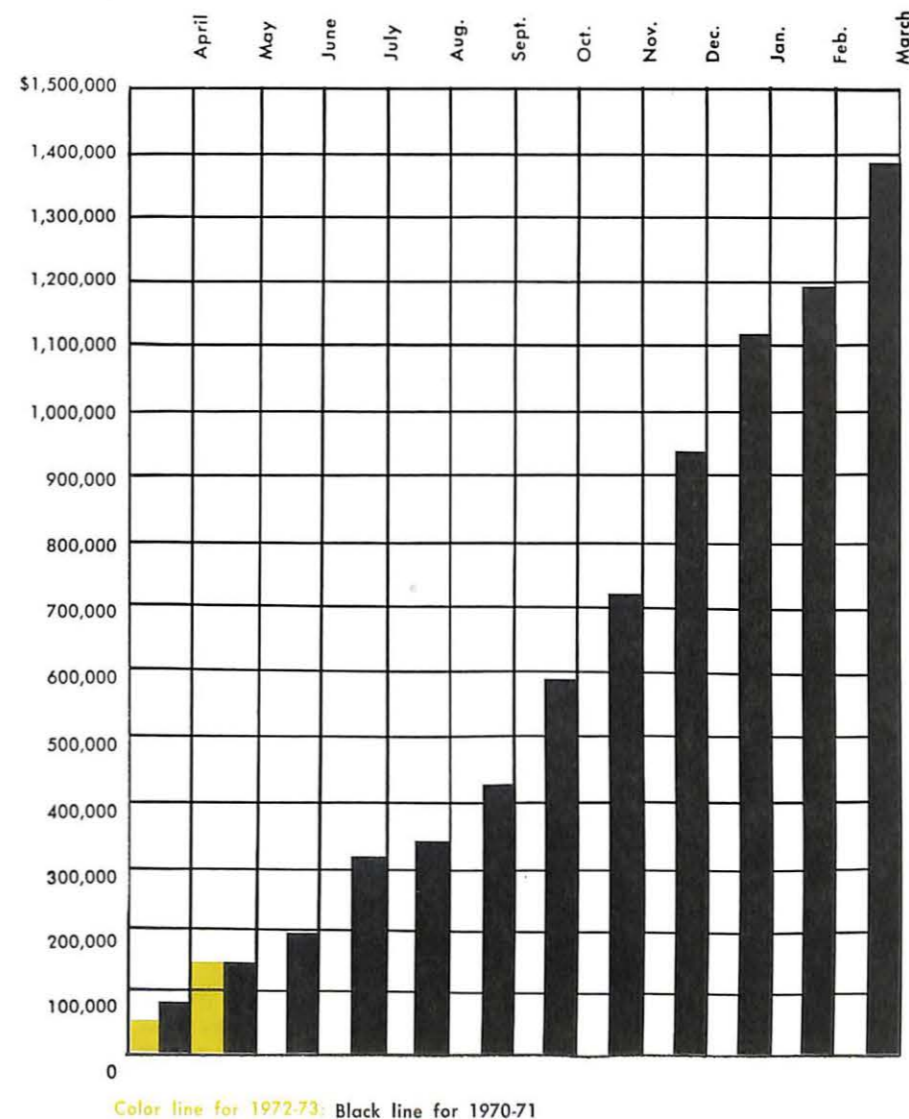
■ Miss Elenora Robbins, director of children's work at Trinity Baptist Church, Portland, Ore., has presented her resignation.

■ Mr. Arnell H. Motz, director of music and Christian education at Temple Baptist Church, Lodi, Calif., has presented his resignation. He will be working in Japan under an independent mission board.

■ The Rev. Fred E. Klein, pastor of the Minnetrista Baptist Church, St. Bonifacius, Minn., presented his resignation, effective July 30, 1972.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for one month
May 1972-73 — \$120,792.41
May 1971-72 — \$123,928.56
Goal for 1972-73 \$1,555,000





LEISURE, NOT IDLENESS

July is part of the summer vacation. Children, parents and grandparents — all feel that they deserve it. And it is true, everyone deserves a good vacation some time in the year.

Everyone? Yes, everyone who has worked is entitled to a change of pace and perhaps even environment. However, some feel that they cannot afford to go on vacation, because their work cannot be done by anyone else. I know for instance of a minister who claims that vacation and even one day off during the week are an irresponsible luxury since the devil never takes off. He quoted John Wesley to me who in his young years said, "Leisure and I have parted company. I am resolved to be busy until I die." Well, Wesley was busy until the day he died. My pastor friend is busy and one day he will die, perhaps burned out sooner than God intended him to be.

The Puritans held the same convictions. They frowned at any form of leisure and relaxation. Idleness was a sin. Playing games were not allowed. Richard Baxter, one of the greatest Puritan writers, confessed that as a child he was "addicted to play."

The old Puritans were the first who expressed the idea that since Satan never rested to lure people unto the way of damnation, they could not afford to rest either.

Well, my ultimate superior, God, rested on the seventh day. And if my "Boss" took out time to rest, I, as his employee, have the privilege — according to his Word even the obligation — likewise to take time out for rest. Both the Puritans and the quoted pastor made the mistake of confusing leisure with idleness, the latter being the avoidance of work. Leisure is not idleness; it is rather surplus time which has been earned by work.

We find several references as to the nature of leisure in the Bible. One day when the disciples had returned wearily from one of their preaching tours and were reporting their results to the Lord Jesus, "he said unto them, Come ye yourselves apart into a desert place and rest a while: for there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31).

This incident in the earthly life of our Lord indicates that Jesus sanctioned "leisure." Another reference in the Bible related to leisure is found at a point in the ministry of Christ, when he and his disciples were taking a "vacation period" in the area of Caesarea Philippi. It was there that Peter made his 'great profession': "Thou art the Christ." It was during the same vacation period that Jesus revealed himself in an heretofore unknown measure to his disciples.

Has this happened during any of our vacation periods? An unknown author has written what he calls "Vacation Beatitudes," which begin with the promise, "Blessed are those who have a vacation, for they can be strengthened in body and spirit." Hopefully we are not among those who during their vacation flee from God's Word and his Church and refresh themselves physically, but deplete themselves spiritually. They are the ones who prompted an editor of a Christian magazine to call vacation the "most dangerous two weeks in the year." They can be, but I believe they need not be dangerous. I have experienced in the past that vacation trips can be transforming experiences.

When Dr. A. J. Tozer talks of a "midsummer madness," when "no one stops to ask what is it all about, as practically everyone who is not in the hospital or in jail joins the stampede from everywhere and return," he is not really describing the vacation time of a Christian traveller who is living in close relationship with his Lord and who is aware of the fact that vacations are to be used for rest and relaxation: physically, mentally, emotionally and spiritually.

"Have a good vacation!" will be the good wish of our friends and colleagues. Jesus arranged such times for his disciples too; and they found their periods of rest to be times of "recreation." Idleness may be the devils workshop, but a Christ-given leisure time for his followers will prove to be of great value for a happy and fruitful life in and with Jesus Christ. RJK

OPEN DIALOGUE

letters to the editor

Dear editor: We always look forward to receiving each issue of the BAPTIST HERALD. May God bless you as the editor of our magazine! Oryn Meinerts, evangelism secretary of the Cameroon Baptist Mission (U.S.A.), Bamenda, West Cameroon.

Dear editor: In the March issue Dr. Breitreuz refers to Billy Graham's association with our presidents in an unflattering manner. I have been a salesman all my life but do not recall ever making a sale by knocking my competitors. What does Dr. Breitreuz expect to accomplish? Fritz Frommelt, Pompano Beach, Fla. □

Dear editor:
(Re: Baptist Herald, February issue, poem: *Jesus, What Have You Done To Us?*) Anymore of this junk in the Baptist Herald and you can keep it. We want no part of it.
Mr. and Mrs. Bennie Oelke
Missoula, Mont.

ANNOUNCING
Our Fall, 1972 Sunday School Contest

1. It can help increase your Sunday school attendance!
2. It can generate enthusiasm!
3. It can stimulate your people to witness of Jesus!

Contest begins Sunday, September 24, 1972, and ends Sunday, November 5, 1972.

Open to all N.A.B. conference churches.

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MAKE RESERVATIONS NOW

A Trek to Witness . . .
(Continued from page 15)

girls out of two hundred students were allowed education by their parents. The school fees (50¢ a month) were high as well as books and a dress. Since Susanah was her father's favorite child; he wanted her to read and write, but she couldn't go on to be a teacher as her other classmates did. She was to fulfill the role of African womanhood by marrying and bearing children. Susanah is holding her youngest and fifth living child. We were pleased to know that she is happy in her Christian life as she is still forced to carry on the traditions of her family.

Of the younger and second generation Christians, we met Deena Fuen, whose mother reminded me that our daughters were born the same month back in 1947. Deena is a beautiful girl, speaking fluent English, and a true example of her contact with mission schools. Her hair is styled with plating and her dress is immaculate. Her parents would let her be employed in teaching, tailoring or office work, but positions are not available and she has no money for further than elementary education. Therefore, she strives to be of Christian influence by helping her mother do the farm work, and in training the younger children. We encouraged her to have a Story Hour for the village children using her Bible as the basis. If only she could have training in Good News Clubs! □

Youth Ministries . . .
(Continued from page 13)
he's a weak man at that! But in spite of its repugnant effect on many Christians, Superstar emphasizes something which is appealing to the younger generation: Christ is seen in human relationships. The various aspects of the "Jesus movement" among the younger generation has gained a great deal of its momentum from an emphasis upon relationships. The church needs to be reminded once again that when Jesus conducted his earthly ministry his emphasis was on relationships. We need to renew and establish our relationships with others, something which we've allowed to lapse in our strenuous efforts at establishing and reinforcing our relationship with God.

The point that I want to especially stress is this: If we fail to profit from the unique perspective offered to us by the younger generation and, instead, insist that they be shaped to fit our mold, not only will we fail to correct our own unbalanced faith, but we undoubtedly will contribute to a lack of proper balance in the coming generation of Christians. If we drag our young people into our particular brand of faith, those who are left unmoved by our example and there seem to be many — will in all likelihood go toward the opposite extreme.

ABOVE THE CLOUDS

Above the clouds, what splendor, what delight!
Above the clouds, where all is fair and bright.
Where sight cannot by sorrow be made dim
Above the clouds in peace, at home with him.

Above the clouds, where mortals never die.
There are no sad regrets above the sky,
Earth has no sorrow, heaven cannot heal,
Eternal joys will be true and real.

Above the clouds, our loved ones will be there,
And we'll rejoice because of answered prayer,
We'll sing the songs of Zion, shout his praise,
Above the clouds, through never ending days.

Mrs. H. E. Widmer
Colfax, Wash.

The Herreid Baptist Church, Herreid, South Dakota, will observe its 75th Anniversary on Aug. 20, 1972. Former members are invited to attend or to send greetings for this special occasion.

I see the task of youth ministry not simply as seeking to preserve and evangelize our youth. Rather, it is equally important that the particular perspective of youth in regard to Christianity, that which reflects their own generation, be conveyed to the established Church, be interpreted to the established Church, be sold — if you please — to the established Church. Will the Christian community in the twentieth century profit from the unique contribution of the younger generation? Will we expand to include them? Or will we alienate them and force them into a more radical position that will deprive them of the heritage that they should gain from us? □

INVITATION
On Sept. 24, 1972, the Grace Baptist Church, Calgary, Alta., will celebrate its 60th anniversary. The reception for the new pastor, the Rev. Edward W. Klingenberg and family will be on Aug. 6. We would like to invite all former members and friends to include in their holiday plans, a stop to the Grace Baptist Church on Aug. 6 or Sept. 24, 1972,

Evidences of New Life
(Continued from page 17)
Christ, and one I expect to keep in use in my everyday life, now that my ministry with God's Volunteers is over. Sharon Messina

Many fears and uncertainties about the nine month tour followed me into God's Volunteers training. The tasks facing me seemed too large to conquer. I felt unprepared when facing the tremendous emphasis on afternoon visitation and sharing in the evening services. Praise God that he prepared me with an abundance to share as I used each day's opportunities for outreach. It was thrilling to see the Holy Spirit bring forth victories as I was willing to be used by him. The Lord filled my life with joy and purpose this year. As I look to the future, I intend to continue sharing that love and excitement as I reach out to touch other lives for Jesus. Diane Otto □

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TOP 25 LEADERSHIP CHURCHES IN TOTAL CONFERENCE MISSION GIVING

(Basic Program plus Capital Funds Campaigns)
For the fiscal year 1971-72

1. \$42,518.54 Grosse Point Baptist, Grosse Point Woods, Michigan
2. 38,951.76 First Baptist, Lodi, California
3. 36,451.85 Ridgemont, East Detroit, Michigan
4. 33,432.18 First Baptist, Lorraine, Kansas
5. 33,389.40 Trinity Baptist, Portland, Oregon
6. 32,975.52 McDermot Baptist, Winnipeg, Manitoba
7. 32,932.77 Napier Parkview, Benton Harbor, Michigan
8. 28,180.50 Forest Park Baptist, Forest Park, Illinois
9. 24,825.49 Ebenezer Baptist, Vancouver, British Columbia
10. 24,043.42 Bethany Baptist, Vancouver, British Columbia
11. 21,624.02 German Baptist Mission, Winnipeg, Manitoba
12. 20,934.96 First Baptist, Corona, South Dakota
13. 20,889.57 Ebenezer Baptist, Detroit, Michigan
14. 20,498.93 Bethany Baptist, Portland, Oregon
15. 20,032.32 Immanuel Baptist, Kankakee, Illinois
16. 19,101.32 Magnolia Baptist, Anaheim, California
17. 17,937.22 First Baptist, Emery, South Dakota
18. 16,798.66 First Baptist, Auburn, Michigan
19. 16,748.71 Redeemer Baptist, Warren, Michigan
20. 16,477.87 Faith Baptist, Minneapolis, Minnesota
21. 16,460.00 Colonial Baptist, Lansing, Michigan
22. 16,457.23 Parma Heights Baptist, Cleveland, Ohio
23. 16,355.93 Temple Baptist, Lodi, California
24. 16,017.31 Central Baptist, Edmonton, Alberta
25. 15,364.03 Grace Baptist, Kelowna, British Columbia

TOP 25 LEADERSHIP CHURCHES IN TOTAL PER MEMBER GIVING

(Basic Program plus Capital Funds Campaigns)
For the fiscal year 1971-72

1. \$218.07 First Baptist, Corona, South Dakota
2. 128.77 First Baptist, Plevna, Montana
3. 123.82 First Baptist, Lorraine, Kansas
4. 104.31 Mowata Baptist Church, Branch, Louisiana
5. 101.26 Ridgemont Baptist Church, East Detroit, Michigan
6. 95.53 Forest Park Baptist, Forest Park, Illinois
7. 82.92 Bethany Baptist, Lethbridge, Alberta
8. 77.41 First Baptist, Auburn, Michigan
9. 76.20 Bethany Baptist, Portland, Oregon
10. 71.77 Bethany Baptist, Vancouver, British Columbia
11. 71.74 Temple Baptist, Janzen, Saskatchewan
12. 62.28 Anamoose Baptist, Anamoose, North Dakota
13. 62.20 Calvary Baptist, Stafford, Kansas
14. 60.63 German Zion, Milwaukee, Wisconsin
15. 60.26 Carbon Baptist, Carbon, Alberta
16. 59.49 Faith Baptist, Minneapolis, Minnesota
17. 58.51 Immanuel Baptist, Edmonton, Alberta
18. 58.31 Zion Baptist, Drumheller, Alberta
19. 58.19 Parkdale Baptist, Drumheller, Alberta
20. 58.06 Immanuel, Loyal, Oklahoma
21. 57.75 McDermot Baptist, Winnipeg, Manitoba
22. 56.77 Grosse Point Baptist, Grosse Point Woods, Michigan
23. 56.59 Cathay Baptist, Cathay, North Dakota
24. 56.40 Redeemer Baptist, St. Paul, Minnesota
25. 54.55 Emmanuel Baptist, Morris, Manitoba

Baptist Herald

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